Godly Meditations vpon the Lords Prayer, *the Beleefe, and ten com-* maundements.

Wherein are comprehended many comfortable prayers and exercises necessarie to be vsed of all Christians.

Gathered by M. Iohn Bradford, in the time of his imprisonment.

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To the Reader.

Ere hast thou gentle Reader, such godlye Meditations, prayers and other exercises of that worthy witnes of God, Io. Bradford, *as God by his singular prouidence hath hitherto preserued: and now at length for thy cõfort and commoditie brought to light. Dayly & hourely was this his exercise to talke with God, by faithfull & hearty Meditations & prayer, with power piercing the heauens: and many such godly exercises did hee leaue behinde him, which either time hath consumed, or else such as keepe them in store to their owne priuate vse, doe little cõsider what benefit they with-hold from the church of God; which if they shall yet brotherly communicate, there shall not lacke good will and diligence to set them abroad.*

In the meane season, let vs with thankfulnes receiue, read and practise these as meanes to quicken our spirits, to stir vp our dull hearts to a more feruent inuocation of Gods holy name: which how far it is from that it should bee in vs, and what need we haue therof, here we may perceiue. Here may we learne to flie vnto God by prayer, and not runne on with this vnthankefull world into forgetfulnes of his great benefits, especially for the libertye of his Gospell, which we so vnthankefully receiue, so vngodly neglect, so wickedlye abuse. God grant his good spirit to worke in vs this good worke, to looke about vs in time, to consider our state past and present, as indeed we haue great cause to doe, And so with prayer flie vnto God, to prevent the plagues that are at hand, least with double woe, we find the latter end worse than the beginning.

Finis.

Instructio

Instructions to be observed concerning prayer.

There be nine thinges that perteine to the knowledge of true prayer.

1 TO knowe what prayer is.
2 How many sortes of Prayers there be.
3 The necessitie of Prayer.
4 To whome we ought to pray.
5 By whome we must pray.
6 Where to pray.
7 What to pray.
8 The excellency of prayer.
9 What we must do that our prayers may be heard.

1

What prayer is.

PRayer is a simple, vnfayned, humble and ardent opening of the heart before God, wherin we either aske thinges needfull, or giue thankes for benefites receiued. Paul in the first of Timothie. 2. Chapter, calleth it by foure sundrie names in one sentence, to witte: Prayer, Supplycatiõ, Intercessiõ and Thanks-giuing: in Latin, *Deprecatio, Obsecratio, Intercessio, & gratiarum actio.* Whereof the first is for the auoiding and preuenting of euill: the second is an earnest and feruent calling vppon God for any thing: the third is an intercession for other: the fourth is a prayling of God for things receiued.

2. There

2

There be two manner of waies how we ſhould pray.

FIrſt publikely, and that is called Common-Prayer, where ỹ people are aſſembled together: pray all with one heart & mind. And priuatly, as when men pray only, and that is called Priuate Prayer: and how both theſe two are allowed before God, the Scripture beareth teſtimonie by the example of all the holy men and women before and after Chriſt.

3

The neceſſity of prayer.

THere be foure thinges that prouoke vs to pray: Firſt, the commaundement of God: ſecondly, ſin in vs, which driueth vs of neceſſitie to God for ſuccor, life & mercy: thirdly, our weak nature (being vnable to doe any good) requireth Prayer to

strengthen it, euen as a house requireth principal pillars for the vpholding of it: fourthly, the subtilty of the enemie (who priuily lurketh in the inward partes, waiting to ouerthrow vs, euē in those things which we think to be best done) stirreth vs vehemently thereunto.

4

To whome we ought to pray.

THree things doe assuredly pertain to him that must bee prayed vnto: First, that hee hath such eares as may heare all the world at once: Secondly, that he is in all places at once: Thirdly, that hee hath such power, that he is able to helpe: and such mercie, that he wil deliuer: that is none but God.

5.

By whome we should pray.

CHrist only is the way by whom we haue free accesse vnto ỳ father,

ther, and from whome our prayers are accepted (our infirmities notwithstanding) without whome all our prayers are abhominable.

6

Where to pray.

AS touching the place where we shold pray, seeing all places are one, there is none forbidden: onelye the common prayer must be made in what place soeuer the congregation of Christ doth assemble.

7

What to pray.

WHat to pray, lyeth in the necessitie of euerie man, and for as much as we need both spirituall and corporall things: we may boldly aske them both. For as to aske spirituall guifts, it is profitable and commaunded: so to aske corporall, it is necessarie and allowed.

8.

Of the excellencie of prayer.

THe worthines of prayer consisteth in two things: in the dignitie of ỹ commander, who is God the fountaine of all goodnesse, who also commaundeth only good things: and in the effect that followeth it, which is the obtaining of whatsoeuer wee desire faithfully, according to the wil of God.

9

What to doe that we may be heard.

FIrst wee must put off our owne righteousnes, pride, and estimation of our selues, and put on Christ with his righteousnes: Secondlye, an earnest faith & feruent loue, with the putting off all rancor, malice and enuie, is required: finallye true repentance knitteth vp the knot: for in it are contained all the vertues before named.

Iohn Bradford.

A Meditation vpon the Lords Prayer.

Our Father.

THou good Lord which madeſt Heauen and earth, the Sea, and al that is therein, together with thy dearely beloued Son Jeſus Chriſt, & with thy holy ſpirrit: thou ỳ ſame God which openedſt thy ſelfe to Adam by thy promiſe: thou the God of Abraham, Iſaac, and Iacob: thou which broughteſt the people of Iſrael forth of Egipt with a mighty hand, & a ſtretched out power: thou which gaueſt thy law vppon Mount Sinai:

Sinai: ỹ which spakest by thy Prophets, & last of al in these latter daies by thy dearlye beloued Son Jesus Christ, whom thou wouldest should be made a second Adam, that as by the first wee are Children of wrath, carnall, and full of concupiscence, so by him we might bee made children of grace, & spirituall, by communicating with him, the equality, merrits, vertues, and grace of his flesh, through the operation of his holy spirit, as he communicated with vs the substance of our flesh, in the wombe of ỹ Virgin Mary, in ỹ operation of the same holy spirit, being that blessed seede, which was promised to Adam, Abraham, Isaac, Iacob, & Dauid, which should bruse the serpents head, which shold bring the blessing on all nations, which should raigne ouer thy house for euer, & mightiye ouercome thine & our enemies, as in deed he did by his incarnation, nati-

uity,

nity, circumcisiõ, exile, baptism, fasting, temptation, doctrine, miracles, workings, agonies, bloody prayer, passion, death, resurection, and ascention, and yet he stil doth by his meditation and intercession for vs, and at the length he will on all parts fully accomplish by his cõming to iudgement, which will be suddainly in the twinckling of an eye, in the blast of a Trumpet, & shout of an Archangel, whẽ he shal be seene with thousands of saints: & innumerable thousands of Angels, al the whole world being on fire, & al the people ỹ ever were, are, or shal be, then standing before his tribunal or iudgemẽt seat, to render an accoũt of that they haue done in this body, be it good or bad: Thou (I say) this God which art holy, righteous, true, wise, pure, chaste mighty, merciful, good, gracious, hater of sinne, and a reuenger of vnrighteousnes &c. wouldest that I

which

which am born in sin, and conceiued in iniquitie, which by nature am a childe of wrath, and in whom dwelleth continuall enmitie against thée: that I which am nothing but sinne, and one that doth euil alwais before thée, should cal thée, and beleeue thée, (the God and father of our Lord and Sauiour Iesus Christ) to be in very deed my Father: that is, thou wouldest I shold be most assured, ẏ thou of thine owne good will which ẏ bearest to mewards before I was, yea before the world was, hast in Christ chosen me to be thy childe, & through him art become my moste louing father, frō whōe I shold look for al good things, & be moste certainly perswaded, that looke how much ẏ art more than a man, so much thy loue and fatherly prouidence towards mee, passeth the loue & prouidence of any father towardes his childe, in louing me, caring how to help me, prouiding

for

for me, nurturing me, & helping me in all my needs: So certain ỹ wouldest haue me to be of this mind, that to doubt of it doth most displease thée and dishonour thée, as though either thou wert not true, or not able to do these things, or else becamest not my father in respect of thine owne goodnes in Christ onelye, but also in respect of my worthinesse & deserts.

And that I should not wauer or doubt of this, that thou art my deare father, & I thy child for euer through Iesus Christ: it is required in ỹ first commaundement, which saith: I am the Lord thy God, thou shalt haue none other Gods but me.

Againe, thy Sonne doth here command me to cal vpō thee by the name of father. Moreouer in the first article of my belief, I promise ỹ same, in saying: I believe in God the father Almighty. Besides this, there are many other things to confirme mee herein,

herein, as the creation and gouern-
ment of the world generally, and of
euerie creature particularly, for al is
made and kept for man, & so for mee
to serue me for my cõmoditie, neces-
sitie, & admonition. Againe, the crea-
tion of me, in y thou hast made mee
after thy image, hauing a reasonable
soule, body, shape, &c. Where thou
mightest haue made me a Toade, a
Serpent, a Swine, deformed, fran-
ticke, &c. Moreouer, thy wonderfull
consecuation, nourishing & keeping
of me hitherto in my infancye, child-
hood, youth, &c. al these (I say) shou'd
cõfirm my faith of thy fatherly loue.
But of al things, the opening of thy
selfe by the word & promise of grace
made after mans fal, first to Adam,
then to Abraham, Isaac. Iacob, & so
to other, being published by the pro-
phets from time to time, & last of all
accomplished by thy deare Son Je-
sus Christ, in whome thy promises

are,

are, yea & amen: the opening of thy selfe thus (I say) in and by Christ, is the moste chiefe and sure certificate, that thou art my father for his sake, and I thy deer child, although of my self, I am most vnworthy. For thou according to thy promises, hast not spared thy deere Son Jesus Christ, but giuen him to the death of the Crosse for my sins. Thou wouldest he should be made flesh of our flesh, & blood of our blood, in the womb of the Virgin Mary, by ỹ operation of thy holy spirit, that we by ỹ working of ỹ same spirit, through the merrits of his flesh & blood, might be made flesh of his flesh, & blood of his blood: that is, as he hath ỹ substance of our flesh and blood: euen so we might haue, & for euer inioy in him & through him, ỹ qualities, vertues & giftes of righteousnes, holines, innocẽcy, immortalitie and glorie, wherwith he hath indued our nature in his owne per-

son

ſon for vs all: that as now in faith & hope we haue the ſame, ſo in his cõming, we might fully enioy them in verie deed: for then ſhall our bodies (now vile) be like to his glorious body.

Herein appeareth thy loue, not that we loued thee, but that thou louedſt vs, and haſt giuen thy Sonne for vs.

Herein doſt thou cõmend vnto vs thy loue, that whẽ we were yet ſinners, Chriſt thy deare Sonne dyed for vs, ſo that nothing ſhould ſeperate vs from thy loue in Chriſt Ieſus, neither affliction, anguiſh, perſecution, famin, neither life nor death: For if when wee were enemies, we were reconciled vnto thee by the death of thy Sonne, much more wee being reconciled, ſhall bee ſaued by his life.

And that I ſhould not doubt hereof, but certainely bee perſwaded all this

this to pertain to me: wher I might haue been born of Turks & Infidels, loe thou wouldest I should be borne of Christian Parents, brought into thy church by Baptisme, which is a Sacrament of adoption, & requireth faith as well of remission of my sins, as of santification and holinesse, to be wrought of mee in thee by thy grace and holy spirit.

Where I might haue been born in an ignorant time and Religion, thou wouldest I should bee borne in this time and religion, wherein is more knowledge reuealed, then euer was here, or in many places is.

Where I might haue been of a corrupt iudgement, & entangled with many errors, loe thou of thy goodnes, as ỹ hast reformed my iudgement, so doost thou kepe it, and now for the same iudgements sake, doost vouchsafe, somewhat by the crosse to trie me. By all which things I shold con-

confirme my faith of this, that thou alwaies hast beene, art, and wilt bee for euer, my deare Father.

In respect whereof, as I should bee certaine of saluation, & of the inheritance of heauen for euer: so should I be thankfull, cast my whole care on thee, trust on thee, and cal on thee with comfort & certaine hope for all things that I want.

For in that thou hast giuen to me this benefit to be thy child, vndeserued, & vndesired on my behalfe, simply and only in respect of thine owne goodnes and grace in Christ, least at any time I should doubt of it, howe shold I but hope certainly ỹ nothing profitable to me can be denyed, in ỹ thy power is infinite? for as thy good will is declared in adopting me, so nothing can be finally wanting in me, which may make for my weale: for then should not thy power bee Almightie: & therfore my beleefe requireth,

reth, that I shold beleeue in thée the father Almightie.

In consideration wherof, I should in all thinges behaue my selfe as a child, reioyce in thée, praise thée, trust in thee, feare thee, serue thée, loue thee, call vppon thee. &c.

But alas, how heauy hearted am I: How vnthankful am I: how ful of vnbeliefe & doubting of this thy rich mercie: How little doe I loue thee, call vpon thee: &c.

Oh be mercifull vnto me, forgiue me, good father for thine owne sake, & grant me the spirit of thy children, to reueale thy selfe vnto mee, and Iesus Christ thy deare Sonne our Lord, by whō we are made thy children, that I may truly know thee, heartily loue thée, faithfully hāg vpon thee in all my needes: with good hope call vpon thee, render faithfully this honour to thée, that thou art my God and father, & I thy deare childe

through

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through

through thy grace in Christ, and so alwaies be indued with an assured hope of thy goodnes, and a faithfull obedient heart in all thinges to thy holy will.

At thy hands and from thee, as I must look for al things, so come I vnto thee, & pray thee to giue me these things which thy deare childrē haue, and thou requirest of me, that I may come and aske them of thee as now I doe, through Iesus Christ our Lord.

As by this word Father I am taught to glorie of thee, & in thee, and all that euer thou hast (for thou art wholy mine, my Lord my God, my Father) so by this word Our I am taught to glory of all the good, that al and euerie of thy seruants that euer were, are, or shall bee, had, haue, or shal haue. For now I am taught to beleeue that thou hast called me into the communion of thy Church and people,

people, whome heereby I perceiue thou hast commanded to be as carefull for me as for themselues, and in all their prayers to be as mindeful of me as of themselues.

Again, as by this word Father I am taught to remember and render my duetie I owe to thee-wards, faith, loue, feare, obedience, &c. so by this word Our I am taught my dutie towards thy people, to be careful of them, and to take their sorrow, pouertie, affliction, &c. as mine own: and therfore to labour to helpe them in heart and hand after my vocation and abilitie, vtterly abhorring all pride, selfe-loue, arrogancie, and contempt of any.

By reason whereof I haue great cause to lament, & to reioyce. To lamēt, because I am so far frō consideratiō, much more from doing my duty to thy people, in thoughts, words and deeds. To reioyce, because I am called

called of thee, & placed in the blessed societie of thy saints, & made a member and cittizen of the heauenly Ierusalem: and because that thou hast giuen in commaundement to all thy church, to bee as carefull for mee, as for themselues.

But alas, how far am I here from? As I am guilty of vnthankfulnes for this thy calling mée into the blessed communion of thy deare Sonne and church, yea of thy selfe: so am I guiltie of selfe loue, vnmercifulnesse, pride, arrogancy, forgetfulnes, and contempt of thy children: for else I could not but bée otherwise affected, and otherwise labour then I doe.

Oh be mercifull vnto me good father: forgiue mee, and graunt for Christes sake, that as my tongue soundeth this word Our, so I may in heart feele the true ioy of thy blessed communion, and the true loue and

compassion

compassion which thy children haue and feele towardes their brethren: that I may reioyce in all trouble, in respect of that ioyfull communion: that I may denie my selfe to honor thy children vpon earth, & endeuour my selfe to doe them good for thy sake, through Iesus Christ our Lord. I come onely to thee, to giue me that which I cannot, nor must not elsewhere haue: and thou requirest it of mee, that therefore I should as thy childe, come and craue it to thy glorie.

Which art in Heauen.

AS by these words Our Father I am taught to glorie and reioyce for the blessed communion which I am called to with thee, deare Father, with thy Christ, and with thy holy Church: so also am I here taught by these words: Which

art in heauen, to reioice in respect of the place and blessed ioyes whereunto at the length in thy good time I shall come. For now I may perceiue that as heauen is thy home, so is it mine also, being as I am thy child through Christ, although here for a time I am bodily on earth and in miserie.

Againe, by these words, which art in heauen, I am admonished, not onely to discerne thee from earthly Fathers, and to knowe how that thou art Almightie, present in all places, and of most puritie, to confirme thereby my faith, to bee prouoked the more to feare thee, to reuerence thee, &c. But also I am admonished to iudge of thy fatherly loue, by heauenly benefits, and not by corporall, simply and alonely: for oftentimes the wicked prosper more in the world, and haue more worldly benefits than thy children.

So

So that by this I see thou wouldst pull vp my minde from earth and earthly things, to heauen and heauenly things, and I should see further by corporall benefits, thy heauenly prouidēce for me. For if thou place me thus on earth, and thus bleſſe me as thou doeſt, and hitherto haſt done from my youth vp, in that thou art nothing ſo carefull for my bodie as for my ſoule: howe ſhould I but think much of thy prouidence: for it is thy home where is ſuch glorie as the eye hath not ſeen, &c. Of which things theſe corporall benefits of thine giuen me on earth, ſhould be (as it were) inductions: and the taking of them away, admonitions to bee more mindfull of permanent things, and leſſe mindfull of tranſitorie things.

By reaſon heereof I haue great cauſe to lament, and to reioyce. To lament, becauſe I am ſo earthly

minded, so little desirous of my home, so vnthankfull for thy prouidence and fatherly protection heere on earth.

To reioyce, because of my home and the great glorie thereof: because thou doest so prouide for mee here, because thou dou doest so correct and chasten me. &c. But alas I am altogether a wretch, earthly and vnthankfull, not onely for these corporal benefiints, health, riches, friends fame, wisedome. &c. for thy fatherly correction, sickneſſe, temptation, &c. but also for thy heauenly benefites, for Christ Jesus, for the promise of thy spirit, for thy Gospel, &c, yea, euen for heauen it self and thy whole glory, as the Israilites were for the land of Canaan, and therfore neuer enioye d it, but perished in the wildernesse. I am proud in prosperitie, and forget thee, waxing secure and careleſſe. I am impatient in the crosse,

crosse, and too much consider worldly discommodities.

Oh deare Father forgiue mee for thy Christs sake all mine vnthankfulnesse, loue of this world, cõtempt and obliuion of thy heauenly benefits, and grant mee thy holy Spirit to illuminate the eyes of my minde with the light & liuely knowledge of thy presence, power, wisdom and goodnesse in thy creatures, but specially in Christ Iesus thy Sonne, and so by the same Spirit inflame mine affections, that I may desire nothing in earth but thee, and to bee present with thee, that my conuersation may be in heauen continually, from whence graunt me still to looke for the Lord Iesus, to make this my vile body like vnto his owne glorious and immortal bodie, according to his owne power, by which he is able to doe all things. As thou hast giuen me to be thy childe: so I

pray thee, giue mee those thinges which be the properties of thy children, giuen frō thee in thy good time.

Hallowed be thy name.

Thy name is that whereby thou art knowne, for names serue to discerne and know one thing from another. Nowe, though thou art knowne by thy creatures, yet in this our corrupt state, they serue but to make vs excuseleſſe. Therefore most properly, liuely, & comfortably thou art knowne by thy holy word, and specially by thy promise of grace, and freely pardoning and receyuing vs into thy fauour for Christ Jesus sake, for the which goodnes in Christ thou art prayſed and magnified, according to thy name, that is, so much as mē know thee in Christ, they magnifie thee, and prayſe thee which heere thou calleſt

calleſt hallowing or ſanctifying: Not that thou art the more holy in reſpect of thy ſelf, but in reſpect of men, who the more they knowe thee, the more they cannot but ſanctifie thee: that is they cannot but as in themſelues by true faith, loue, feare, and ſpirituall ſeruice honour thee: ſo alſo in their outwarde behauiour and words, they cannot but liue in ſuch ſort, as other ſeeing them, may, in and by their holineſſe and godly conuerſation, bee occaſioned, as to knew thee, ſo to ſanctifie thy name accordingly: and therefore thou ſetteſt forth here vnto me, what is the chiefeſt and principall wiſh and deſire of thy Children and people, namely that thou in Chriſt mighteſt bee truely knowne and honoured, both of themſelues and of other inwardly and outwardly: as by the contrary a man may eaſily perceiue, that the greateſt ſorrow and

griefe thy people haue, is ignorance of thee, false seruice of religion, and wicked conuersation. Against the which they pray and labor diligently after their vocations, as they for the obtaining of the other, both to other and to themselues, do take no small paine in prayer, studie, and godly exercise.

By reason hereof I see, that I am farre from this desire and lamentation which is in thy children. I see mine ignorance of the true knowledge of thee and thy name: for else it had not needed thee so by thy worde to haue reuealed thy selfe. I see also mine owne ignorance of the excellēcie of the same: for else wouldest thou not haue tolde mee, that the sanctifying of thy name is the chiefest thing thou requirest of euerie man.

Againe, I see my great want of holinesse: for else thou needest not to

teach

teach me to seeke and pray for that I want not.

Moreouer, I see my great peruersitie, which would not seeke at thy handes for sanctification, although I see my neede thereof. For the which thou wouldest not haue commaunded me to pray, if I seeing my want would haue prayed vnto thee for the same.

Last of all, I see thy wonderfull goodnesse, which wilt vndoubtedly giue vnto me sanctification and holinesse: for thou wouldest not that I should aske for that thing, that thou wilt not giue me.

So that I haue great cause to lament and reioyce. To lament, because I am so farre from this desire and lamentation which thy Children haue. Also because of my ignorance, pouertie, peruersitie, vnthankfulnesse, &c. but most of all, because thy holy name, worde, and religion

is

is so blasphemed both in doctrine and in liuing, of many especially in this Realme.

To reioyce I haue great cause, for thy exceeding goodnesse and mercy, which wouldest so disclose thy selfe by thy workes, word, and Gospell: which wouldest open these thinges thus vnto me, and also giue vnto me and others, sanctification in thy sight by faith, and in the sight of men by purenesse of life, and godly conuersation. But alas I doe heartily neither the one nor the other, that is, lament or reioyce, as thou father which searchest my hart, dost right well knowe.

Oh be merciful vnto me, and forgiue me, yea, giue me of thine owne pittie, thy holy Spirit to reueale and open to my mind effectually my miserable poore state & condition, my ignorance, peruersitie, and my carelesnesse for thy true honour and dis-

honour:

honour: in such sort, that I may heartily lament these euils, & haue them pardoned and taken from me, through Iesus Christ our Lord.

Againe, good father, giue me the same thy holy spirit, to reueale to me thy name, worde, and Gospel, that I may liuely know thee, vnfaynedly loue thee, heartily obey thee, and aboue all things desire and labour by all meanes lawfull, that all godlinesse in doctrine and conuersation may be exercised both in me, and in all others, for whom thou wouldest I should pray.

Here thinke vpon the state of Religion, and the life of the professors of the Gospel, that you may lament some, pray for some, and giue thanks for some.

Let

Let thy Kingdome come.

THy kingdome come, is in two sorts to be considered: vniuersally and particularly. Vniuersally, according to thy power, wherewith thou gouernest all thinges euerie where, in earth, heauen, hell, diuels, Angels, men, beasts, foules, fishes, and all other creatures.

Of this kingdome spake Dauid when he said: This kingdome ruleth ouer all. Particularly, thy kingdome is to be considered according to thy grace, wherewith thou raignest onely in thy Church and elect people, ruling and gouerning all and euerie member of thy Church. to thy glorie, and their eternal comfort. Not that out of this Church I exclud thy power, (for as therewith thou defendest thy people, so thou punishest thine enemies:) but because thy grace is specially considered, being (as it were) the veri

kerper

keeper that keepeth and guideth thy people.

The time will be when this kingdome of grace and power, now being as distinct, shall bee united and made one kingdome of glory, which will bee when Christ shall giue vp his kingdom into thine hands, that is, in the resurrection, when death the last enemie shall bee subdued, and thou shalt be all in all.

In the meane season, this kingdome of grace is miraculously and mightily propagated, enlarged, and gouerned by the true Ministerie of thy word and sacraments, through the working of the holy spirit. And this is the meane and way whereby, as thou didst first plant, so doest thou enlarge, amplifie, and preserue the same.

This kingdome of grace begun, continued, and enlarged by the true preaching of thy Gospell, and ministration

ſtration of thy ſacraments, is the thing which Chriſt teacheth heere thy childrē to pray for, that it might come: that is to ſay, that the Goſpel might ſo mightily, purely, and plenteouſly bee preached (maugre the head of all thine enemies) that the number of thine elect might bee brought in, and ſo the Kingdome of thy glorie might appeare. So that as I ſee thy children deſire, pray, and labour that thy Goſpel might be truly preached, heard and loued in themſelues and in others: ſo they lament the not preaching and refuſing, the not louing and not beleeuing thy Goſpell: yea they lament the lingring of the comming of thy Chriſt: for in his comming they knowe they ſhall bee like vnto him, and hauing this hope, they purifie themſelues as hee is pure. By reaſon hereof I ſee, firſt that I am farre from this deſire and lamenting,

menting, which thy Children haue.

I see my ignorance of thy Kingdome and power euerie where: also of thy grace in thy Church onely, and of thy glorie when all the enemies of thy grace shall bee cast downe, and thy glorie and power shall embrace each other. I see mine ignorance, how acceptable a seruice to thee is the true preaching, & the hearing of thy Gospel, for else thou haddest not needed to haue placed this petition next to the petition of the sanctifying of thy name.

Again, I see here mine vnablenes to enter into thy kingdome, and to attaine vnto it: for else what neede should I haue to pray for that to come from thee, which otherwise may bee atchieued: Thirdly I see my peruersitie and contempt of thy kingdome and grace. For although

I

I see my want, yet I would not desire thy kingdome to come, if thou didst not commaund me to pray so, for if I woulde haue prayed for it, thou wouldest not haue commaunded me. Last of all, I see thy goodnesse, which wilt bring thy kingdome, and that as generally by sending forth ministers to preach truly: so perticularly by regenerating me more and more, and by giuing me, as grace here, so glory elswhere. For thou wouldest not I shoulde pray for that which thou wilt deny. So that I haue haue great cause to lament and reioyce: To lament, because of my miserable estate and condition: because of my sinne, ignorance, rebellion, peruersnesse, sathans power, cõtempt of thy grace, Gospel and Ministerie, here or elswhere. To reioyce, because of thy goodnesse and great mercie, which hast brought mee into thy Church,

keepest

keepest in it, and wilt do so still. Also because of the Ministerie of thy woorde and Sacramentes, by which the holy Ghost is and will be effectuall: And finally, because of the great glorie, wherevnto thou hast called me, and which now thou wilt giue vnto me, asking the same.

But alas, how vnthankfull I am and sorrowlesse, Lord thou knowest, for my hart is not hid from thee. Oh be mercifull vnto mee and forgiue me good Father, & graunt me the spirit of thy children, to reueale vnto me my ignorance of thy kingdome, my pouertie and peruersitie, that I may lament the same, and dayly labour for thy helpe, and thy holy spirit, to suppresse the kingdom of sinne in my selfe and in others.

Again, graunt me that same thy holy spirit, to reueale to me thy kingdome of power, grace and glorie, to kindle mine affections, to regene-

rate

rate me more and more, to reigne in me as in a peece of thy kingdome: to giue to me a desire to pray, & to labour for thy kingdome, both to my selfe and others effectually to thy glorie, and to assure my conscience of thy goodnes, that thou wilt giue me grace and glorie, &c.

Here call to minde the state of the Ministerie and Ministers, the light & life of Gospellers, the errours and heresies which men be entangled withall. &c.

Thy Will be done.

As thy power is infinite, so is thy wisdom accordingly: whereby as wee may perceyue that nothing is or can bee done against thy power, or otherwise then by it: so is there not, nor cannot bee any thing done against, or otherwise

then

then by thine Omnipotent and secrete will, which is alwayes, as thou art good, holie and iust, how farre soeuer it seeme otherwise to our foolish reason and iudgement. And therefore here wee are taught to pray that thy will may bee done here without sinne on mans behalf, as it is on the Angels behalfe in Heauen.

Againe, forasmuch as thou art incomprehensible of thy selfe, as well cõcerning thy power, as concerning thy wisdom: we may not according thereto search thee, but rather adore and worship thy Maiestie, & tremble at thy iudgements and workes, and therfore pray alwayes, that we may be content with thy will, and be buxome therto.

And forasmuch as thou hast reuealed to vs so much of thy will in thy word written, as is necessarie for vs in this life to know, yea, as wee

can

can attaine vnto, and a little further: wee ought to take all thinges done against the same, as sinne and transgression, although thou canst vse the same sinne to serue thy prouidence. Of the which prouidence we cannot, nor may not iudge, further then thou hast opened vnto vs. So that this petition. Thy will be done, is not simply to bee vnderstood concerning thine ommipotent will vnreuealed: against the which nothing is or can bee done, but rathere concerning thy will reuealed in thy law and Gospel, the which thou heere teachest mee, that wee should desire not onely to know it, but also to doe it: and that in such perfection and willingnesse as it is in heauen. The which thing as I perceiue heerby, that thy children doe desire dayly in it for themselues and others, and do lament the contrarie, in whom-soeuer it be: so that

often

often their eyes gush out with riuers of teares, because men keepe not thy lawes.

By reason hereof I see that I am farre from the sighes and teares of thy people. I see mine ignorance of thy will, if thou hadst not opened the same by thine owne mouth. I see my ignorance, how acceptable a seruice obedience to thy will is, and therefore doest thou place this petition among the first and continuall desires of thy children.

Againe, I see my pouertie in godly obedience, which had need to bee taught to pray for it, thereby to signifie vnto me my want and vnabilitie to attaine it, but by thy gift.

Thirdly, I see my disobedience: for else neuer wouldest thou haue commaunded me to haue praied for the doing of thy will, if I seeing my want, would haue prayed so.

Last of all, I see thy goodnesse,

which

which will giue to mee and others, to obey thy will: that is, to loue thee with all our hearts, to loue our neighbour as our selues, to die to our selues to liue to thee: to take vp our crosse, and to follow thee: to beleeue, to repent, &c. for else thou wouldest neuer haue bidden vs to pray for a thing which wee shoulde not looke for.

So that I haue great cause to lament and reioyce. To lament because of my miserable state and condition, because of my sinne, ignorance, pouertie, and peruersitie: also because thy will is euerye where, either not knowne, or contemned, and Sathans will, the will of the world, and of the flesh, readily obeyed.

To reioyce I haue great cause, for that thou hast opened thy selfe, and will vnto mankinde: for that also thou particularly hast taught mee

these

these things, and because thou wilt grant me grace to do the same. But alas, how vnthankfull I am, and how hard hearted, thou Lord doest know.

Oh be mercifull vnto me, and forgiue mee: I beseech thee gracious God, Graunt me thy holy Spirit to reueale to mee my ignorance of thy will, my pouertie and peruersitie, that I may heartily bewaile it, &c. and by the helpe and working of the same spirit, may suppresse the will of the flesh. Againe, graunt me thy holy spirit to reueale to mee thy will declared in thy law and Gospel, that I may truly knowe the same: and inflame so my affection, that I may loue the same in such sort, that it may bee my meate and drinke to doe thy will.

Here cal to mind the ten cõmãdemẽts of god particularly or generally,

rally, what herein he requireth, & pray for the ſame particularly as you ſee your need, & that not onlye for your ſelfe but alſo for others.

Pray for patience to ſuffer what croſſe ſoeuer God ſhall lay vpon you, & pray for them that be vnder the croſſe, that they may bee patient: pray for ſpirituall wiſdome in euery croſſe, peculiar or publike, that you may ſee and loue Gods will.

Giue vs this day our dayly bread.

By bread the food of the body, are vnderſtood all things neceſſarie for this corporal life, as meat, drink, health, ſucceſſe in our vocation, &c.

By this word Giue, we ſhoulde vnderſtand, that not onely ſpiritual things, but alſo corporall benefites are Gods free gifts, and come not for

for our worthinesse or trauell taken about ỹ same, although our trauels be oftentimes meanes, by the which God doth giue corporall thinges.

By Dayly we vnderstand the cõtented mindes of thy children, with that which is sufficient for the present time, as hauing hope in thee, that they shall not want, but daylye shall receiue at thy hands plenty and enough of all thinges.

By this word Our are as well vnderstood publike benefits, as peace, in the Common weale, good Magistrates, good lawes, seasonable weather, &c. And also particular benefites, namely, Children, health, successe in the workes of our vocation, &c. And besides this, by it wee should see the care, euen for corporall thinges which thy Children haue for others, as well as for themselues.

So that here I may learn how far

I am from that I should be, & that I see thy children are come vnto. I see my ignorance also, how that, as spiritual things do come from thee, so doe temporall thinges: and as they come from thee: so are they conserued and kept of thee, and therefore thy children are thankfull, and looke for them as thy meere giftes, notwithstanding the meanes which they vse if they haue them: how be it they vse them but as meanes, for except thou worke wherewith, all is in vaine.

Againe, heere I am taught to bee content with that which is sufficient for the present time, as thy Children bee, which haue the shortnesse of this life alwaies before their eyes: and therefore they aske but for dayly sustenance, knowing this life to be compared to a day, yea a watch, a sound, a shadowe, &c.

Wherefore I may learne to see the

compassion and brotherly care which thy Children haue one for another.

Last of all, heere I may see the goodnesse, which as thou wilt giue me all things necessarie for this life, (or else thou wouldest not bid me aske, &c.) so thou commaundest all men to pray and care for me, & that bodily: much more then if they be able, they are commaunded to helpe me both in body and soule.

By reason whereof I haue great cause to lament & reioyce. To lament because I am not so affected as thy children be, because of my ignorance, my ingratitude, my peruersitie and contempt of thy goodnesse, and of the necessitie of thy people, which (alas) be in great miserie, some in exile, some in prison, some in pouerty, sickness, &c

To reioyce I haue great cause, because of thy goodnes in teaching me these things, in commaunding me to

aske whatsoeuer I want, in giuing me so many thinges vnasked, in keeping the benefits giuen mee, in commaunding men to care for mee, to pray for me, to helpe me. &c.

But alas, how farre I am either from true lamenting or reioycing, Lord thou knowest. Oh be merciful vnto me, and helpe mee, forgiue me, and graunt mee thy holy spirit to reueale to my neede, ignorance, great ingratitude, and contempt of thy mercies and thy people, and that in such sorte, that I may heartilye lament and bewaile my miserie, and through thy goodnes be altered with thy people to mourne for the miseries of thy Children, as for mine owne.

Againe, reueale to me thy goodnesse (deare Father) euen in corporall thinges, that I may see thy mercy, thy presence, power, wisdom & righteousnes, in euerie creature, & corporall

for all benefits, and that in such sort, that I may bee throughlye affected, truely to reuerence, feare, loue, and obey thee, and to hang vpon thee, to be thankfull to thee, & in al my neede to come vnto thee, not onely when I haue ordinarie meanes by the which thou commonly worke ſt, but also when I haue none, yea when all meanes and helps are cleane against me.

Here remember the ſtate of your children, & familye, alſo your Parents, neighbors, kinſ-folkes, alſo your frieds, country & magiſtrats, as you ſhall haue time thereto, and by Gods good ſpirit ſhall bee prouoked.

Forgiue vs our debts, as wee forgiue them that are debters vnto vs.

By our Debts wee vnderſtand, not only ỹ things we haue done,

but the omission & leauing vndone of the good things we ought to doe.

By our, we vnderstand not onelye the particuler sinnes of one, but also generally the sinnes of all and euery one of thy church.

By forgiuenes, we vnderstand free pardon and remission of sinnes, by the merits & deserts of thy deare Son Jesus Christ, who gaue himselfe a ransome for vs.

By our forgiuing of other men offences to vs ward: we vnderstand thy good will, not onely that it pleaseth thee, that we should liue in loue and amitie: but also that thou wouldest haue vs to be certain of thy pardoning vs of our sinnes. For as certain as we are that we pardon them that offend vs, so certaine should wee bee that thou doost pardone vs: Inhereof the forgiuing our trespassers (is as it were) a Sacrament vnto vs.

So

So that by this petition I am taught to see that thy children, although by imputation they bee pure from sin, yet they acknowledge sin to be and remain in them, and therfore doe they pray for the remission and forgiuenes of the same.

Againe, I am taught heerby, to see how thy children do consider & take to heart, not onely the euills thy do, but also the good they leaue vndone: And therefore they pray thee heartily for pardon.

Moreouer I am heer taught to see that thy childrē are careful for other men & for their trespasses, & therfore praye that they might bee pardoned in saying our sins, and not my sins.

Besides this, I am taught heere to see how thy childrē not onely forgiue al ẏ offend them, but also pray for ẏ pardoning of the offences of their enemies, & such as offend thē. So far

are they from maliciousnesse, pride, reuengement, &c. Last of all, I am taught to see how merciful thou art, which wilt haue me to aske pardon: whereof thou wouldest that wee should in no point doubt, but bee mooste assured, that for Christes sake thou hearest vs, and that not onelye for our selues, but also for many others: for thou dooste not commaund vs to aske for anye thing thou wilt not giue vs.

By reason whereof I haue great cause to lament, and reioyce: To lament, because of my miserable estate, which am so far from these affectiõs that are in thy children: which am so ignorant and carcles of sinne, not onely in leauing good vndone, but also in dooing euil, and that dayly in thought, woord, and deed. &c. I speake not of my carelesnes for other folks sins as of my parents, children, family, magistrates, &c. neither of the sinnes

sins of them, to whom I haue giuen occasion to sinne.

To reioyce I haue great cause, because of thy mercie in opening to me these things, in commaunding me to pray for pardō, in promising me pardon, & commaunding others to pray for me. And surely I ought to be perswaded of thy mercie, though my sins be innumerable: For I see not onely in this, but in euerie petition, how that euerie one of the Church prayeth for me, yea Christ thy Son, who sitteth on thy right hand, prayeth for me, &c.

Oh deare father be mercifull vnto me, & forgiue me all my sins, & of thy goodnes giue mee thy holy spirit to open mine eyes, that I may see sin, the better to know it, the more truly to hate it, & most earnestly to striue against it, and that effectually, both in my selfe and others.

Againe, grant me the same thy ho-

ly

Againe grant me the ſame thy holy ſpirit, to reueale vnto me the remedie of ſinne by Chriſt onelye, and to worke in me faith to imbrace the ſame by Chriſt, and thy mercies in him, that I may hence-foorth be indued with thy holy ſpirit, to beginne to obey thy good will more & more, and to increaſe in the ſame for euer.

Here call to minde the ſpeciall ſins you haue committed heeretofore. Remember if you haue occaſioned any to ſin, to pray for them by name, Remember that Gods law ſhold be ſo deer vnto vs, that the breaking thereof in others, ſhould be an occaſion to make vs to lament with teares. &c.

Lead

Leade vs not into temptation.

BEcause of our continuall & great infirmities: because of the great diligence and subtilties of our enemies: and because thou art wont to punish sinne with sinne (which of all punishments is the greatest and moste to bee feared) in this petition thou wouldest haue thy Children to haue the same in remembrance, and for a remedie hereof thou hast appointed prayer, so that ỹ onely cause why any are ouercome and led into temptation, is for that they forget what they desire in the petition going before this, which should neuer bee out of their memorie, to prouoke them to be more thankfull to thee, & more vigilant and heedie hereafter for falling into the like perils.

For which to be auoided, thou dost moste graciously set forth a remedy in com-

commaunding vs to pray after pardon for our sins past, & for thy grace to guide vs, so that we be not led into temptation, but might bee deliuered from euill. And because thou wouldest haue all thy Children to hang wholy vpon thee, to feare thee onely, and onely to loue thee: thou dooſt not teach them to pray, ſuffer vs not to be led, but leade vs not into tẽptation, that (I ſay) they might onely feare thee, and certainly know that Sathan hath no power ouer ſo much as a pig, but whatſoeuer thou giueſt vnto him, & of thy ſecret, but moſt iuſt iudgemẽt doſt appoint him to vſe, not as hee will (for then were all loſt) but as thou will, which canſt will nothing, but that which is moſt iuſt: as to giue them to the guiding of Sathan, which will not bee guided by thy grace, as thou diddeſt Saul, &c.

Occaſions to euil are in two ſorts.

One

One by prosperitie & successe, an o-
ther by aduersity & the crosse. &c. The
euils comming of successe commonly
are vnthankfulnes, pride, securitie,
and forgetting of our selues, forget-
ting of others, forgetfulnes of God,
of our mortalitie, &c. The euils com-
ming of aduersity, cõmonly are im-
patience, murmuring, grudging, dis-
paring, contẽning of God, flattering
of mẽ, stealing, lying, wt many other
euils, wherto temptatiõs wil entice
a man that is left to himselfe: wher-
as to one that is guided with Gods
spirit, temptations are but trialls to
the glorie of God, cõfort of the tempt-
ed, & edifying of thy Church, but (as
I said) if a man be left alone, tempta-
tions entice euen to ỹ deuil himselfe:
and therfore thy children pray to bee
deliuered from euill, vnderstanding
thereby Sathan himselfe, the sower
and supporter of al euil. And this thy
children doe alwaies for others, as for
them-

themselues.

So that I may learne heere-bye manye good thinges: First to remember often our infirmitie and weakenes, and the dangerous estate wee stand in, in respect of our flesh, of the world which is full of euill, of Sathan which seeketh to sift vs, and as a roaring lyon, to destroy vs, and of our sinnes which deserue all kinde of punishments and correction, that I might with thy children feare thee, watch, pray, and desire the day of redemption and deliuerance from all euils.

Againe, I may learne heere, that to auoide all dangers and euils, is not in the power of man, but onelye thy worke. For reason whereof I should consider thy great goodnesse, which hitherto hast kept me from so many euils, both of soule & body, yea of name, goods, &c. As thou hast done in my infancye, child-hood, youth, middle-

middle-age, &c.

Thirdly, I may learne heere that I should bee carefull for others, both that they might bee deliuered from their euils, that they might be preserued from temptation and from being ouercome in ỹ same, and therfore thou teachest me not to pray Deliuer me from euill, but Deliuer vs from euill.

Last of all, I am taught hereby to see thy goodnesse towardes mee, which wilt deliuer me from euil, and from being ouercom in temptatiõs: for thou wouldest not haue me aske for that which I should not certainly looke for at thy hands. By reason wherof thou wouldest haue me to be in a certainty of my saluation for euer.

For else I cannot beleeue my prayer to be heard, if that finally I shold not be deliuered from euil: and therfore thou ioynest hereto a giuing of

thankes,

thankes, which with thy Church I should say: For thine is the Kingdome, thine is the power, thine is the glorie for euer.

By reason whereof I haue great cause to lament & to reioyce: To lament, because of my corruptiõ, infirmitie, weakenes, obliuion, and careleſnes for thy people, ingratitude, &c. because of ſathans power, vigilancy and prudencie, which hath ouercome moſte graue, wiſe, and holy men, wherof ſome neuer recouered: as Cain, Cam, Achitophell, Saul, Iudas, &c.

To reioyce, because of thy goodnes, which teacheſt me this, and ſheweſt me the remedie, commaundeſt al thy church to pray for mee, and wilt at length deliuer me from all euill, and giue me glorie. But alas, I am altogether careleſſe and miſerable. Oh be mercifull vnto mee deare Father, & for Chriſtes ſake forgiue me al my ſinnes:

ſinnes: grant me thy holy Spirit, to reueale to mee mine infirmities, weakeneſſe, perrils, dangers, &c. in ſuch ſort, that as I may heartily lament my miſeries, ſo I may aſk and obtaine thy grace to guide mee from all euill for euermore.

Againe, graunt mee the ſame, thy holy ſpirit, to reueale to me thy loue and kindneſſe towards me (and that in eternity:) in ſuch ſort, that I may be throughly perſwaded of the ſame, become thankfull vnto thée, and daily expect and looke for the reuelation of thy kingdome, power, and glorie: as one that for euer ſhall haue the fruition of the ſame, through thine owne goodnes and mercie in Chriſt, prepared for mee before the beginning and foundation of the world was laide.

Here cal to minde our ſecuritie, Sathans vigilancie: our negligence,

his dilligence: our infirmity, his abilitie: our ignorance, his craft and ſubtiltie. &c.

Againe, call to minde how that hee hath ouerthrowne for a time, many of the deare Saints of God, to whom we are to bee compared in nothing: as *Adam, Eue, Lot, Iudas, Thamer, Moſes, Aron, Mirian, Sampſon, Gedeon, Ely, Dauid, Salomon. Ezechias, Ioſias, Peter, Thomas,* and innumerable moe.

Alſo to cal to minde the goodnes of God, & of our Sepheard Chriſt, which hath kept vs hitherto, keepeth vs ſtill, & teacheth vs here to know that hee will keep vs for euer, for hee would not haue vs to aske for deliuerãce frõ euil, if that he would not we ſhould certainly look for the ſame. If thou doubt of final perſeuerance, thou diſhonorest God. Be certain therefore, reſt in hope, bee ſtill in his word.

See

See also how he hath commaunded his whole Church, and euerie member thereof, to pray for thee as well as for themselues, in these and all other things.

Now and then goe about to recken how many & diuers kindes of euils there bee, & that thereby as you may know you are deliuered from none but by Gods greate goodnes: so you may see that the number of euils that you haue, are nothing to bee compared to the multitude of euils, wherewith if your Christ were not, the deuill would all to beray you, infect & corrupt you. But what are all the miseries & euils that can be, to bee compared to the least ioy prepared for vs in heauen? Oh thinke of those ioyes, & pray that when the time of death commeth, wee may hale foorth of the hauen of this flesh and this world, ioyfullie.

In

In praying this petition, call to minde the euils you haue been in, the euils you are in, and the euils you may fal into if God ſhould not preſerue you, that you might bee ſtirred vp the more to thankfulnes, to prayer, to truſt in God, &c.

For thine is the kingdome, thine is the power, thine is the glorie, for euer.

AS in ỹ beginning of this prayer by theſe words Our father which art in heauē, thy children are excited & ſtirred vp to a full cōfidence of obtaiuing the petitiōs following, and all things neceſſarie, ſo in ỹ latter end thou haſt added for the ſame purpoſe theſe words: For thine is the kingdom, &c. Wherein I am taught theſe many thinges. Firſt ỹ in prayer I ſhould haue ſuch conſideration of thy kingdome, power, glorie and eternitie, that my minde

ſhould

ſhould be ſtricken with an admiration of the ſame. Secondly ỳ I ſhould ſo cõſider them, eſpecially in prayer, that I ſhould not doubt, but ỳ thou worꝛkeſt, ruleſt and gouerneſt all thinges euerie where, in all perſons and creatures, moſt wiſely, iuſtly, and mercifully.

Thirdly that in prayer all my petitions ſhould tend to the ſetting forth of thy power, of thy kingdome, and of thy glorie.

Laſt of all, that in prayer I ſhold in no wiſe doubt of being heard, but be aſſured, that thou which haſt commaunded mee to pray, & haſt promiſed to heare me, dooſt moſt graciouſly for thy mercies ſake, & truths ſake heare my petitions, accoꝛding to thy good will through Jeſus Chꝛiſt thy deare Son our Lord, & only ſauiour.

By reaſon wherof I haue great cauſe to lamẽt & reioyce. To lament becauſe I conſider not theſe thinges

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in praier, in such sort as should moue me to admiration and gratitude, because I consider not thy power and wisdome generally in all things, because I am so careles for thy kingdome, and because I am so ful of dubitation and doubting of thy goodnesse.

To reioyce I haue great cause, because thou reuealest these thinges vnto mee on this sort: because of thy power, kingdom & glorie, which maketh to the hearing of my prayers, & helping of me: because thou wilt vse me as thine instrument to set forth thy kingdome, power and glory: and because it pleaseth thee to heare my prayers, and assuredly wilt saue me for euer.

But a'as, how farre am I from these same things and reioycings: by reason whereof I deserue damnatio: Be merciful vnto me, & forgiue me, and of thy goodnes grant me thy holy

holy spirit to reueale to mee my blindnes, obliuion, and contempt of thy kingdome, power and glorie, with the greatnes of my doubtings, that I may heartily, as lament thē, so haue them pardoned and taken from mee through the merrits of Iesus Christ thy Sonne.

Againe, giue me thy holy spirit, to reueale to me in such sort, thy kingdome, power, glorie, & eternitie, that I may allwaies haue the same before mine eies be moued with the admiration thereof, labour effectually to set forth ỳ same, & finally, as to haue the fruition thereof after this life, so to increase in an assured, certaine, and liuely expectation of ỳ same, that I may allwaies & in all thinges reioyce in thee, through Christ, & giue laud, thankes, and praises perpetually, vnto thy most holy name: O ỳ blessed father, Sonne, & holy Ghost, three persons & one God, to whome

be all honour and glory world without end.

Here think that if the kingdom, power, glory, & eternitie be gods, which is our father: what our dignity is, which be his childrē: If the power bee our Fathers, of whome ſhould we be affraid? If the deuill bee ſubiect to the Lords power & kingdome (as hee is) how can the ſubiect haue power ouer vs, which be ſons & heires, in that hee hath not power ouer ſwine, without the prouidence & permiſsion of God? Therfore ful well ſhould we pray, *Lead vs not into temptation*, rather then *let vs not be led into temptation*: for power is the lords, & the deuil hath none but that hee hath of Gods gift. No he were not able to receiue power, if god did not make him able, although the execution of it is rather Gods of permiſsion.

Gine

Giue all thanks, praiſe, and glorie, to God our Father, through Chriſt our Lord and Sauiour, So be it.

A MEDITATI-

on vpon the twelue Articles of the Chriſtian *Faith.*

I beleeue in God the father, &c.

THy people (Oh Lord God the Father of our Sauiour Jeſus Chriſt) do heere in ſaying this Article, (I beleeue in God the Father Almigh-

tie) by faith knowe that thou toge-ther with Jesus Christ, and the ho-ly Ghost, didst create al things that bee in Heauen and in earth (for by Heauen and Earth, are vnderstood all thinges therein.) And as they know this, so they by the same faith doe see thee, the same God the Fa-ther, the Son, and the holy Ghost, to gouerne all things after thy great wisdome, power, righteousnes and mercy, vsing euery creature they see as meanes to put them in remem-brance of fearing, reuerencing, tru-sting & louing thee: for in euery crea-ture they behold thy presence, power, wisdome, and mercy. Againe by this word Father they declare their be-leefe, how that they are not onely thy creatures, and all that euer they haue to bee thy gracious giftes and blessings: but also howe that they are thy Children, deerely beloued and cared for of thee through Jesus Christ.

Christ. Where through (notwithstanding their vnworthinesse) as they conceyue a sure hope of thy goodnes and fatherly loue towards them in soule and bodie for euer: so are they thankful for their creation, and for that thou hast made them thine excellent creatures, Lordes of all.

They are thankfull for the creation of all creatures, and vse the same with thankfulnesse, as visible tokens of thy inuisible loue, they are thankefull for thy conseruing and keeping them, and for the gouerning of them, and all this world, lamenting that they are no more thankfull, ỳ they beléeue no déeper: reason hath so great a swinge with them in these matters. But I (most gracious good [illegible]e and Father) though I say, I beleeue in thee my Father almightie, maker of heauen and earth, yet thou knowest

that I am ful of much doubting, not onely of this, whether thou art my God, Almightie, and most louing deer Father in Christ, (because I feele in my selfe such a conscience of vnworthinesse, and so great want of those things which thou requirest of thy children, and so transferre the cause of my being thy childe, in part to my selfe, whereas it is due onely and wholy alwayes to thy mercy and grace in Christ) but also thou knowest my doubting of my saluation and gouernance, and of the creation and gouernance of all this worlde, (as I declare by my vnthankfulnesse for my creation, for mine adoption, for my gubernation, for thy prouidence for mee) or else deare Father I [illegible] not but heartily with thy [illegible]en reioyce and prayse thy holy name: and that continually, being henceforth carefull for nothing but howe to please thee,

thee, and prosite thy people, and that they might praise thy name in all things for euermore, desiring the sanctification of thy name, the comming of thy Kingdome, the doing of thy will vpon earth, as it is in heauen.

Thou mightest haue made mee a Dogge, but of thy goodnesse thou hast made me a creature after thine Image: thou mightest haue made me a Turke, a Iewe, a Sarazen, but thou hast made me a Christian, a member of thy Church: thou after my birth mightest haue left me, and in all my neede haue made no prouidence for mee, as we sometimes see hath happened vnto others, yet thou neuer didst so with mee, and yet I am of all others most vnthankfull.

Thy creatures I thankfully vse not, thy inuisible loue by thy manifold visible tokens I consider not,

as now I should by this apparell of my bodie, by this corporal health, by this light, by this my hearing, seeing, feeling, memorie, vnderstanding, time, place, companie, creatures, and benefits, as well in keeping innumerable euils from mee, both in soule and bodie, which else could not but come to me: as also in giuing to mee presently so many things as without thy especial grace and working, I neuer could haue had or presently could keep them. In thy creatures I see not thy power, for I fear thee not: I see not thy presence, for I reuerence thee not: I see not thy wisdome, for I adore thee not: I see not thy mercy, for I neither loue nor praise thee, but in lips and tongue: and therefore in that all thy creatures doe teach me, cries out vppon mee to bee thankefull to thee, to loue, feare, serue thee, and trust in thee, and that continually:

in

in that I dee not so, they cannot but cric out vpon mee, and against mee in thy sight, and in the day of iudgement will weapon themselues against me.

Oh that I did now consider this: Oh that my blind eyes & my deafe eares were opened! Oh that my miserable and foolish heart were made wise and conuerted! This only thou canst do, which hast al mens hearts in thy hands to bow them as pleaseth thee. Bow my heart good Lord into thy Testimonies, open mine eyes, make mee to heare for thy mercies sake, that I may beseene and so loue thee, be thankfull to thee, amend in all thinges, and serue thee, though not as thy deare seruants doe, yet at the least as other brute creatures doe, that is to obey thee, and to be profitable to others.

Now forasmuch as my sinnes

let this and al good things from me, I beseech thee to pardon me all my sinnes, according to thy gracious promise, for our Lord Iesus Christs sake.

I beleeue in Iesus Christ his onely Sonne.

THy seruants (O Christ Iesu) and people doe knowe by fayth, that as thou art Almightie, & God with the father by whom all things were made, and are ruled (for thou art God eternall, coequall, and consubstantial with the Father and the holy Ghost) so thou art man, and hast taken our nature vppon thee, by the operation of the holy Ghost, in the wombe of the Virgin Marie, and art become the blessed seede which hast bruised the Serpents head: the blessed seede, in whome all Nations are blessed: the Prophet whom

whom Moſes did prophecie of: the ſamplare he ſaw in the Mount: the truth and bodie of all the tipes, figures and ſhadowes of the old law: the Meſſias Chriſt, and Sauiour of thy people: the aduocate and redeemer, the pacifier of Gods wrath for ſinnes, the opener of heauen, and giuer of euerlaſting life.

This they know thou broughteſt to paſſe in thy humaine nature, by thy incarnation and natiuitie, by thy being heere on earth, by thy liuing, teaching: faſting, praying, eſpecially by thy ſuffring vnder Pōcius Palate, by thy death, burial, reſurrection, aſſention vnto the Heauens, & reigning on the right hand of the father, from whence thou ſhalt come to iudge both the quicke and the dead. And as they know this, ſo by faith they apply it alſo to themſelues, that for their ſake thou waſt made man, diddeſt pray, faſt, was

temp-

tempted, didst die, rose againe, and didst ascend into heauen, and there art set their aduocate, bishop, & high Priest, alwayes appearing in Gods sight for them, from whence they looke for thee, knowing that thou wilt not enter into iudgement with them to damne them which wouldest damne thy selfe for them.

By this fayth they feele these affections in themselues: namely, the hatred of sinne, the feare of God, the loue of God, trust in thee and loue to thy Church. The hatred of sinne they feele, because it is so foule a thing as would not bee washed away with any other thing then with thy precious blood-shedding: the feare of God, because his anger is so great against sinne, that no lesse price could pacifie his wrath then thy most painfull death: the loue of God, because hee hath so loued them that he would not spare

thee

thee his deare sonne for them, euen when they were his enemies: trust in thee, because thou haddest no respect to thy selfe, but most willingly diddest giue thy selfe wholy to bee our Sauiour and seruant: loue to thy people and Church, because generally and particularly in euery member of the same, they see how deare they are to thee, and therefore they cannot but be so to them.

Oh how do they imitate & follow thy foot-steps: how doe they reioyce when they are in any thing by affliction made like to thee? Oh how doe they lament their sins, ingeatitude, and vnbeleefe: yea how do they loue thee, & wholy yeeld themselues vnto thee: whereas I (O gracious God and deare Sauiour Iesus Christ) though I say I beleeue in thee which was conceiued by the holy Ghost: alas I doe but babble this, for nothing is else in me but vnbeleefe.

Of

Of thy power and loue, of thine anger and mercy, I haue but an opinion, as my insensiblenes and vnthankfulnesse doth declare.

If a man should shew me friendshippe but in a trifle, or suffer any thing at all for me, I could not bee but thankfull: and thou besides my creation, hast redeemed me & broght me into the number of Gods Children (then which thing nothing is greater) and loe, I am vnthankfull.

Thou hast suffered much for me, from heauen thou camest into earth, to fetch mee into heauen, but I regard it not.

Thou bearest my sins on thy back, suffering a moste bitter death, but I am so far from thankfulnes, that I still more and more loose thee.

Thou wouldest enter into a communion with me, taking my nature vnto thee concerning the substance thereof, that I might enter into a coll-

communion with thee, concerning the qualities wherewith in thy selfe thou hast indued it, but I consider it not.

Thou didst die to deliuer me from death, but I still more & more giue thee cause to die, so ingratefull am I.

Thou didst arise to iustifie mee: but I with the Iewes woulde still keepe thee downe, because I would not leaue my wickednesse.

Thou ascendedst to heauē to take possession for mee there, to bee alwayes in the sight of thy father for me, to send me downe gifts, to pray for me: but I dayly am pulling thee downe againe, as much as in me lyeth. I am altogether earthly, I hide my selfe out of thy sight by forgetting thee, I reiect and abuse thy gifts, I neglect prayer.

Thou art now in a readinesse to come to iudge both the quicke and the dead: but I tremble not at this

geare,

geare, nor beseech thee before thou come, to be mercifull vnto me, and not to enter into iudgement with me: yea I think nothing at all of thy comming. mali non cogitant iudicium, the wicked consider not the end, they thinke not on thy iudgement. Thou wouldest bring mee to thy father that I might find grace: but I put this off, and therefore am worthy to feele thee a Iudge, which refuse to feele thee a Saviour. Now the cause of all these things is vnbeleefe, the which though it be natural by reason of the corruption of our nature, yet I haue augmented the same maliciously, as not labouring thereagainst, and continuing in al sinnes and wickednesse: by reason whereof I deserue most iustly thine anger therupon, euen reiection from thy face for euer. Long hast thou mourned euen with displeasure and anger, the incredulitie of my heart

calling

calling me there-from, and offering me the grace, which I haue neglected and reiected, and therefore am neuer worthy to haue it any more offered vnto me, much more then I am vnworthy to haue grace giuen me to receiue thy mercy.

Alas what shall I doe? shall I despaire, or as long as I can, keepe me vnmindfull of my miserie? my Sauiour Christ Iesu, wilt not thou be mercifull vnto me? thou didst die for me when I deseru'd it not, and now is thy mercy shortned? Wilt not thou giue mee thy grace, and take from my heart this horrible vnbeleefe? Shall I neuer loue thee? Shall I neuer hate sinne? Shall I neuer as with my mouth say, I beleeue in Iesus Christ, so in heart say the same? Shall Sathan possesse mee for euer? Christ Iesus which hast led captiuitie captiue, what wilt thou not helpe mee? though

though I desire it not as I should: yet giue me to desire it when ỹ wilt.

Thou didst appeare to destroy the worke of the diuell, thou seest his worke in me: good Christ destroy his worke, but by thy worke, saue mee for thy great mercies sake. Giue me to beleeue in thee, in thy death, resurrection, and ascention. Pardon me my sinnes, and mortifie now in me my corrupt affections: raise mee vp and iustifie mee, regenerate mee dayly more and more, giue me faith of immortalitie, and resurrection of this bodie: giue mee faith to ascend into heauen, and to be certaine that thou hast already taken possession for me there. Giue me to look for thy comming, and to bee readie in thy comming, to find mercie to euerlasting life, &c.

I beleeue in the holy Ghost, &c.

O holy spirit the third person in Trinitie, which didst discend

vpon

vpon Christ our Sauiour in his baptisme in the likenes of a Doue, thy children know that with the father and the sonne thou madest and rulest all creatures visible and invisible, they know thee in their redemption, to be no lesse willing and louing then the Father and the son: for thou diddest alwayes declare Christ to be the sonne of God, and gauest testimonie inwardly in the hearts of thine elect, to beleeue & imbrace the same, and outwardly by miracles and wonders they knowe thee to be the comforter and gouernour, whom Christ did promise in his corporall absence, should teach, rule, keepe, comfort and gouerne his Church and people.

Againe as in the former part of their beleefe they consider the worke of creation & redemption, so in this part they consider the place where the same is most effectuall & taketh

place,

place, euen thy holy church which is catholike, that is extending it selfe to all times, to all places, to all kinds of people. For in this Church onely they know that as all thinges were made: so the worke of redemption was taken in hand, that thou blessed Trinitie, mightest in this Church be prayſed, magnified, serued, and worshipped for euer.

This Church is nothing else but a communion and societie of saints: that is not onely a societie of all such as be, haue beene, or shall bee thy people: but also a societie or partaking of Christ Jesus, which is the heade of the same: yea, by him of thee (Oh blessed Father) which art the head of the Christ: and of thee (Oh holy Ghost) which now shadowest & sittest vpon the same to hatch & cherish it, as the hen her chickens, by the extending of thy winges, not only to defend them from their ene-

mies,

mies, but also to couer their sins, & to remit them in this life, beginning also here the resurrection of the flesh and euerlasting life, the which thou wilt in the end of the world consummate, so that they shall not neede to be couered for sinne: for then shall they be pure and haue glorious bodies, immortall and spirituall, the which shal haue ỹ fruition of eternal ioy, life euerlasting, and glorie, such as the eye hath not seene, the eare hath not heard, nor the heart of man can conceiue.

For then Christ Iesus shall giue vp his Kingdome to God the Father, that God may bee all in all concerning the gouernance of it, by the ministration of his worde and other meanes whereby nowe hee gouerneth it, that it may bee his Fathers Kingdome, wee beeing become like vnto him, that is as to the manhoode of Christ the Godhead

head is vnited, and is all in all without any other meanes, euen so God shall bee in vs assuming them, not onely in the person of Christ the humaine nature, but also all the humaine nature, of his Church which be members of Christ, the wicked and reprobate beeing separate then from this communion, and cast into eternal perdition, with Sathan and Antichrist, there to be in torments, and horror for euer.

By reason of this their faith, they are thankfull to thee (O holy spirit) which hast taught them this, and giuen them to beleeue it.

By reason of this faith they singularly pray, loue, and helpe thy Church heere militant, and labour to be holy, &c.

By reason of this faith they confesse themselues sinners, they desire and beleeue pardon of their sinnes, they are risen, and rise dayly con-

cerning

cerning the inwarde man, and doe feele the life eternall begunne in them more and more, labouring, praying, wishing, and desiring for the same wholy and perfectly.

Whereas (Oh Lord God and most gracious holye Spirit) thou knowest that it is otherwise with mee: I doe but babble with my lippes in saying, (I beleeue in the holy Ghost) for I am vnthankefull vnto thee for calling mee into thy Church: I doe not liue holily, I confesse not, I lament not my sinnes, I pray not for remission of them, I stand in doubt thereof, as I feele not my selfe risen from a sinful life as I should be, or as I feele not life begunne in mee, as it is in thy deare Children: so doe I doubt heereof, whether I haue pardon of my sinnes, whether I am regenerate, whether I feele truely euerlasting life (the which thing doth

doth most displease thee) & yet with my tongue I say (I beleeue in the holy Ghost.) Oh I beseech thee good holy Spirit) for thy loue sake which moued thee to agree and bee willing to pacifie and open thy goodnes, not onely in the worke of creation (for thou didst lie vpon the waters, & as the hen her chickens, didst as it were hatch the worke of creation) but also in ỹ worke of redemption, and therefore didst discend and abide, not onely vpon Christ in his baptisme, but also in the Apostles and Church, in fierie tongues visibly the fiftie dayes after Christes resurrectiõ, as now thou dost inuisibly, generally, and particularly, sit vpon thy Church and children, being the consolator, the comforter, the teacher, and leader, the guider and gouernour of vs all.

For this thy loues sake (I say) I beseech thee to be mercifull vnto me and

and forgiue me my doubting vnbeleefe, ingratitude, and horrible monstrous vncleannes, and sinne, & vtterly take them from me. Bring me vnto thy church which thou guidest, that is, guide me, make me holy, and by faith couple me to Christ, by charitie to thy people, that is, giue mee the communion of Saints with thy Saints, ouershadow my sins: raise me vp to righteousnes, begin in me euerlasting life, and now more and more, to expect and looke for all these great mercies, and at length to possesse eternall felicitie with thee, O blessed Trinitie, the Father, the Sonne, and the holy Ghost, three persons, and one Almighty, eternal, most iust, wise, and good God: to whom be all glorie, power, and dominion, now, and for euer.

AMEN.

A Meditation vpon the ten Commaunde-ments.

I am the Lord thy God which brought thee out of the land of Egypt, &c.

O Good Lord & deere Father, heere thou wouldest I should knowe that thou which broughtest thy people of Israel out of Egypt with a mighty hand, and stretched out power, which gauest

uest thy law vpon mount Sinai, in great thunduring, lightning, & fire, which spakest by the Prophets, and didst send thy deerely beloued sonne Iesus Christ, coequall and consubstantiall with thee in power, maiestie and glorie, to take vpon him our nature, by the operation of the holy Ghost, in the name of the Virgin Marie, of whose substance he was made, and borne man, but pure without sinne, that wee by birth Children of wrath, by him might bee made thy children, children of grace: communicating with him righteousnesse, holinesse, and immortalitie by the working of that spirit, as hee communicated with vs flesh and blood (but not infected with sinne, as is ours) by the working of ỹ same holy spirit, which spirit after his bitter death, resurrection, & ascention, into the heauens, he sent plentifully, and by a visible

signe vnto his Apostles, and Disciples, by whom he published the Gospel thorow out the whole worlde, and so continually hath done frō age to age, doth, and will doe vnto the end of the world, by the ministrie of preaching. Thou wouldest (I say) that we should knowe and beleeue, that thou this almighty Lord & God which in this sort hast reuealed and opened thy selfe, art the one alone, very true & eternall almightie God, which madest and rulest heauen and earth, and al things visible and inuisible, together with this thy deerely beloued Sonne Iesus Christ, and with the holy spirit, consubstantiall, and coeternal with thee deere father. Not onely this, but also thou wouldest that I should knowe & beleeue that by the same thy deerly beloued sonne, thou hast brought mee from the tyrannie & captiuity of Sathan & this sinfull world, (whereof the captiuitie

tiuitie of Egipt vnder Pharao, was a figure) and in his blod shed vpon the crosse, thou hast made a couenant with mee, which thou wilt neuer forget, that thou art and wilt bee my Lord and my God: that is, thou wilt forgiue mee my sinnes, and bee wholy mine with all thy power, wisdõe, righteousnes, truth, glory, and mercy. Wherefore although I might confirme my faith by the innumerable mercies hitherto powred vpõ me most abundantly, as thy children of Israel might haue done, and did confirme their faith, by the manifold benefits powred vpon them in the desert, yet specially the seale of thy couenant, I meane thy holy Sacrament of baptisme, wherein thy holy name was not in vain called vpon me (oh deere Father, sweet Sonne and Sauiour Iesus Christ, & most gracious good holy ghost) should most assuredly cõ-

firme, and euen on all sides seale vp my faith of this thy couenant, that thou art my Lord and my God, cuē as Abraham and thy people of Israel did by the sacrament of circumcision, which as the Apostle calleth the seale or signacle of righteousnes, so doest thou call it beeing but the signe of thy couenant indeed: yet thy very couenant: because, as thy word is most true, and cannot lie, as thy couenant is a couenant of peace, vnfallible and euerlasting: euen so the Sacrament and seale of the same is a most true testimoniall and witnes thereof.

In consideration therefore of this that thou the Almightie God, of thine owne goodnesse hast vouchsafed, not onely to make me a creature after thine owne Image and likenesse, which mightest haue made me a beast: to giue to mee a reasonable soule, indued with memorie, iudge-

iudgement, &c. which might'st haue made me an idiote without wit or discretion, &c. to endue mee with a bodie beautified with right shape, limmes, heaith, &c. which might'st haue made me a cripple, lame, blind, &c. graciously to enrich mee concerning fortune, friends, liuing, name, &c. which might haue made mee a slaue, destitute of all friends, and helpes for this life, but also hast vouchsafed, that I being a miser, born in sinne, conceiued in iniquity, to whom nothing is due (more then a Turk, Iewe, or Sarazen, but eternall damnation, should bee called into the number of thy people, enrolled in thy booke, and now in thy couenant, (so that now with all that euen thou hast art mine, for which causes sake hitherto thou hast kept mee, cherished, defended, spared, and fatherly chastned me, and now graciously dost keep me and care for

me, giuing me to liue, be, and moue in thee, expecting also and waiting how thou mightest shew mercy vpon me. In consideration (I say) of this, most iustly & reasonably thou requirest, that as thou art my Lord God, so I should be thy seruant, and one of thy people. As thou hast giuen thy selfe wholy vnto me to bee mine, with al thy power wisdom, &c. (for he that giueth himselfe, giueth all hee hath) so should I bee wholy thine, & giue ouer my self vnto thee to be guided with thy wisdō, defended with thy power, holpē, releeued and comforted by thy mercy.

First therefore to begin withall, thou cōmandest that I should haue none other Gods in thy sight, that is to say, as I should haue thee for my Lorde and God, to looke for all good thinges most assuredly at thy handes, and therefore I should put all my trust in thee, be thankfull vn-

to

to thee, loue thee, feare thee, obey thee, and call vpon thy holy name in all my needes, so should I giue this faith, loue, feare, obedience, thankfulnesse and inuocation or prayer to none other, no not in my heart, but onelye to thee, or for thee, where thou commaundest. All this to doe (oh Lord God) and that with moste ioyful hart, I haue great cause. For what a thing is it ỹ thou Iehouah wouldest vouchsafe to make mee as ỹ hast done: to giue thy Son for me, & to become my God: oh what am I that thou wouldest I should put my trust in thee? This thou doest that I might neuer bee confounded, but might be moste happie. What am I that thou wouldest I should feare thee? where the onely cause why thou requirest this of me, is not onlye because thou hast power to cast both body & soule into hell fire, and because they that feare thee not

shall perish: but also that thou mightest giue me thy wisdome, that it might goe well with mee in the euill day, that thou mightest reueale thy sonne to mee, and thy mercy might be vpon me, from generation to generation.

Oh what am I, that thou wouldest haue me to obey thee: not onely that I neuer perish with the disobedient: but that thou mightest giue me thy holy spirit, and rewards innumerable.

Oh what am I that thou wouldst I should loue thee: the which thing thou dost to this end, that I might fully and wholy enioy and possesse thee according to the nature of loue, and therefore dost thou require my whole heart, that I might dwell in thee and thou in me.

What am I that thou wo'dest I shou'de call vpon thee: Verily because thou wilt giue mee whatsoeuer

soeuer I shall aske of thee, in the name of thy deare Childe Jesus Christ: and euen so wou'dest thou haue me thankfull, that thou mightest powre out vpon me, yet more plentifully all good things.

So that great cause haue I to put my trust in thee, to loue, feare, and obey thee, to call vppon thee, to bee thankefull vnto thee, not onely in respect of the hurt which else will ensue: but also in respect of the commoditie that heereby commeth vnto mee, but most of all, yea, all onely for thine owne sake, for thy goodnesse, wisdome, beautie, strength, power, truth, and great mercies.

But alas (deere father) what shal I say? As in times past horribly I haue broken this thy lawe, in true sting in thy creatures, calling vpon them, louing, fearing, and obeying manye thinges besides thee,

and

and rather then thee, euen so at this present I am a moste miserable wretch: blinded I am thorow vnbeleefe and mine owne wickednesse, so that I see not firmely this thy power, wisdome, goodnesse. &c. But wauer and doubt of it.

I loue little or nothing, I feare lesse, I obey least of al, thankfulnes and prayer are vtterly quenched in me, by reason wherof I am worthy of eternall damnation. If after thy iustice thou shalt deale with me simply, I am (oh Lord) damned and lost for euer, for I am very wicked. But yet in as much as thou hast giuen thy Sonne Iesus Christ to be slain a propitiatorie sacrifice for the sinns of the whole world, so that he which beleeueth in him shal not perish but be saued (for so thou hast promised) thy truth now requireth to saue me. How be it heere thou maist say vnto mee, that I doe not beleeue, and

therefore

therefore notwithstãding thy truth and promise, in ꝑ I beleeue it not, thou maist moste iustly after thy iustice, damme mee. Oh Lord God, to this I cannot otherwise answere, my vnbeleef is so great, but because thy mercie is aboue all thy workes, and thy goodnesse and loue is that which all creatures moste highly cõmend and magnifie, as the thing whereof thou art called God: because thou art right good, and loue it selfe, because of this thy mercie: gracious God, if thou wilt looke theron and couple thy truth therewith, then (good Lord) I shal be saued, and praise thy name for euer more.

Thou shalt not make to thy selfe any grauen image.

AS the first commaundement teacheth me as well, that thou art

art my God, as what God thou art, therefore of equitie I shoulde haue none other Gods but thee, that is, I should all onely hang on thee, trust in thee, loue thee, serue thee, call vpon thee, obey thee, bee thankfull to thee, so because thou didst reueale thy selfe visibly that thou mightest visibly be worshipped, this cõmunaundement is concerning thy worship, that in no point I should follow (in worshipping thee) the deuise or intent of any man, Saint, Angell or spirit: but should take all such as Idolatrie, and Image-seruice be it neuer so glorious.

And why? forsooth because thou wouldest I should worship thee as thou hast appointed by thy worde. For if seruice bee acceptable: it must needes bee according to the will of him to whome it is done, and not of him which doth it. But inasmuch as of man none knoweth the will

and

and pleaſure, but his ſpirit, except hee reueale (by worde or ſigne) the ſame: much more of thee (O Lord) none doth know thy will, but thy ſpirit, and they to whom thou doeſt reueale the ſame.

And therfore abominable euen in thy ſight are all thoſe things which with men are in moſt force and eſtimation, becauſe they are not after thy worde. So that the meaning of this precept is, that as in the firſt I ſhould haue none other Gods but thee, ſo I ſhou'd haue no worſhip of thee, but ſuch as thou appointeſt, Wereby therefore I ſee great cauſe of thankfulneſſe for this commandement, in that thou wouldeſt haue mine outward ſeruice, and that after thine appointment, leaſt I ſhould buſie my braine howe beſt to ſerue thee.

Good Lord thou needeſt not my ſeruice, perfect thou waſt before

I

I was, therfore it is for mine owne commmoditie that thou commaundest mee, yea euen for mine owne wealth.

Thou mightest haue letten mee haue stand all day idle, but such is thy ioue that thou wouldest I shold goe into thy vinyard, that with thy seruants I might receiue the hyer of blessednes.

And how great a benefit is it, to deliuer me of so great a burden wherewith I should haue beene cumbred, if I should haue serued thee in anye point after my witte and reason? But alas, I not considering what a promotion thy Seruice is, nor what an easie Seruice it is, and simple (for one may well know what to doe, and when hee pleaseth thee, namely, when hee serueth thee as thou hast appointed) as I am and alwaies haue beene vnthankfull, so I am, and alwaies haue

haue beene a greeuous transgres-
sor of this thy lawe. For as in
times past when I did not knowe
this commaundement, I was an I-
mage-worshipper of stockes and
stones. &c. Yea bread and wine: so
now I am a worshipper of mine af-
fections, offering to them the seruice
due vnto thee, though not thereby
to worship thee, as I thought when
I kneeled to stocks & stones, breade
and wine, &c. yet with no lesse trans-
gression of thy law, for the which I
haue deserued, & doe deserue euer-
lasting damnation. Of thy goodnes
and great mercy (deare father) I be-
seech thee forgiue me for Christes
sake, whome thou diddest giue to be
the fulfilling of the lawe to all them
y̆ should beleeue. Oh Father, I be-
leeue, helpe mine vnbeliefe. As thou
hast of thy goodnesse hether to spared
me, transgressing this thy holy pre-
cept, so of thy goodnes forgiue me my

Idolatry

Idolatry done in times past, as that which of late I haue committed and doe commit.

And as thou by this commaundement hast deliuered mee from the one, ỳ is, bowing my selfe to stocks and stones, so deere Father deliuer me from all other bowing my self after mine owne will, to mine owne affections, that I may haue none other God in heart but thee, nor doe seruice to any other but only to thee, and for thee, after thy word as thou commaundest.

Oh open mine eies to see thy will in this thy gracious precept.

Giue me a will to loue it heartily, and an heart to obey it faithfully, for thy deare Sonnes sake Iesus Christ our Lord. Amen.

Thou shalt not take the name of the Lord thy God in vaine.

By this commaundement I perceiue (O Lord) that as in the first

first thou wouldest in the exterior seruice of thee, I should vtterly abandon mine owne wil and reason, and all the reasons, or good entents, of man, & wholy giue my self to serue thee after thy will and word: so herein dost thou begin to tell me how thou wilt haue my tongue exercised in thy seruice, and therefore thou bidst me not to take thy name in vaine, as by temerarious or vaine swearing, by cursing, praying without sense, as those doe that pray in a tung they know not, praying without faith, or attent consideration of the thing desired, without harty desire and certaine expectation of obtaining that which is to thy glorie and my sa'uation: also by iesting, or sotish abusing, or negligent reading or hearing of thy holy worde, by the which thou, as by thy name, art knowne: and in like manner by denying thy truth & word, or concealing

ling it when occasion is offered to promote thy glory and confirme thy truth.

By reason whereof I may wel see, that thou wouldest haue mee to vse my tunge in humbly confessing thee and thy word & truth after my vocation, in praying heartily, and calling vpon thy name, in reading and hearing thy word, and speaking thereof with all reuerence, dilligence, and attention: in thanks-giuing and praising thee for thy great mercie, instructing my brother, and admonishing him when hee erreth, after my calling and vocation, with all humblenes, gentlenes and loue.

Thus wouldest thou haue me to exercise my tongue, & not to thinke ỳ the exercising of it in this sort, is a vaine and vnprofitable thing, but a thing that pleaseth thee, and profiteth my self and others. And forasmuch as thou knowest that our

tongue

tongue is a slipper member, and we verie negligent ouer it, and of the great commoditie that might thereby come to vs and other accordingly: thou hast added a fearefull and moste true commination, that though men will finde no fault or punish vs therfore, yet wilt not thou holde him guiltlesse, that taketh thy name in vaine. As by many examples wee are taught, as in thy holy word: so by daylye experience, if we would consider the same.

And therfore I haue great cause to giue praise and thãks to thy most holy name, and for manye great benefits which by this commaundement I receiue and ought with thankefulnes to consider, First that it wold please thee not onely to giue mee a tongue, where thou mightest haue made mee speechles: but also that thou wouldest haue it sanctified

to

to thy seruice. Againe, that thou wouldest not only reueale thy name vnto vs: but also wouldest giue me leaue to call vpon it, prayse and publish it, yea thou hast commaunded mee so to doe, and not onely commaunded, but hast promised that thou wilt heare my prayer, and that my praysing of thee, and confessing thy worde and truth, shall not bee in vaine. Thirdly, that thou wouldest all men should vse their tongue so that thereby I might bee the better instructed, admonished, and occasioned to vse my selfe well: and in the obedience of this thy holy precept. But what goe I about to reckon by tale ỹ causes of thanks for this commaundement, seeing that they be innumerable? if a man should but looke euen vppon thy verie worde, by the which as by thy name thou art moste truely knowne: the which word thou com-

men-

mendest vnto vs in this commaundement, &c. as thou doest preaching priuate admonishing, thankes-giuing, and prayer, then the which nothing is more profitable to vs in this vale of miserie.

But gracious good Lord, I acknowledge my selfe not onely to bee a most vnthankfull wretch for this thy holy precept, and the great mercies which heere thorow I perceiue thou hast most graciously powred vpon me, and doest yet still offer vnto mee, but also that I am a miserable transgressor of this thy most holy, good, and blessed commaundement, as alwayes I haue beene in times past.

Horribly haue I abused thy name in swearing, cursing, and iesting wickedly. I haue called vpon other names then thine, as the names of Peter, Paule, Marie, &c. yea of some, whose saluation is to bee doubted

doubted of, I haue foolishly prayed in such a tongue as I knewe not what I prayed & said, with many other transgressions of this precept, wherin yet I am conuersant, as in sildome praying: and when I pray I am not attent, nor verie desirous of the thing I aske with my tongue.

After prayer, I doe not earnestly looke for the good thinges asked and prayed for, and therfore when I obtaine my request, I am moste vnthankfull: Thy word I reade little and moste negligently, forgetting foorthwith what I reade: I admonish not others when I heare them abuse thy holy word: I am afraide (for feare of losse of friendes, name, or life) to confesse thy truth, Gospel and name, which was called vppon mee in Baptisme, and not in vaine, if I did not thus make it in vaine. But alas, I can in no wise com-

comprehend the multitude of my transgressions, concerning this thy lawe. But this is a sin above other sinnes, that vnder thy name, word, & Gospell, I play the Hipocrite, hauing more care for mine own name, then for thine.

For if my name were euil spoken of, it would grieue me, and I would defend it: but alas, I heare thine dayly euill spoken of, and see it prophaned by false Doctrine and euill liuing, but it greeueth me not. After my vocation I seeke not, nor doe not goe about to redresse these things in my selfe and in others. And why? because (good Lord) I loue my selfe better then thee, and not thee with my whole heart. Thy first commaūdement hath no place with mee as it should haue, it possesseth not my heart, mind, and will as thou requirest, most to mine owne commodity.

By reason whereof I am vnworthy

thy of eternall damnation. Oh what shall I doe (gracious God) which not onely haue beene so grieuous and filthie a swearer, curser, &c. so great a caller vpon dead creatures, & so heynous a transgressour of this lawe: but also at this present doe so horrible and hypocritically offend thee in taking thy name in vain and that so many wayes, in praying and not praying: in reading and not reading, in speaking and not speaking, and not confessing simply, and from my heart thy doctrine, truth & name, but regarding mine owne name farre aboue it. Shal I flee from thee: then vndoutedly I am more guilty, and more shall disobey this thy holy precept, adding sinne to sin, whereas thou wouldest I should call vpon thy holy name (deere Lord) which hast giuen thy deere Sonne (Iesus Christ) to bee a Mediatour for vs, y thorow him, wee might finde, not

oncly grace for the pardon of our sins past: but also for the obtaining of thy holy spirit, as well the better to vnderstand, as also ỹ better and more frankly to obey this thy holye precept for euer. For his sake (therefore deere God) pardon my sins past and present, whereof this law dooth accuse me, and graunt (most gracious father) that I may bee indued with thy holy spirit to knowe & loue thy holy name, word and truth in Jesus christ, that I may be zealous, wise, and constant, and that my tongue may be sanctified henceforth and guided with thy holy spirit and grace, to publish, confesse and teach, (after my vocatiō) to others, as occasion is offered, thy truth and Gospell: to call vpon thy name in all my neede, to giue thankes vnto thee, praise thee, magnifie thée, & to sanctifie thy holy name as a vessell of thy mercy for euer and euer.

Remember that thou keepe holy the Sabboth day. &c.

AFter thou hast told me how in the eternall seruice of thee (gracious Lord) thou wilt haue my tongne vsed: so dost thou now teach me, thou wilt haue mine eares and all my whole bodie occupied, namely in sanctification and holines, that is in those things which thou peculiarly hast appointed to be meanes immediately to helpe to that end, as in hearing thy worde preached, and vsing the ceremonies of thee appointed euen as thou hast commanded: for the which things to be exercised of thy people, thou at the first diddest appoint a certain day, namely the seauenth day, which therefore thou calledst the Sabboth, that thereby they with their children and Familie, resting from all exterior labour, which hindreth the Meditation

tion of the minde, might not onely bee more able to goe on through with their trauell and labour (for without some rest nothing can endure, in respect whereof thou wouldest the verie beast which in labour were exercised, should haue the priuiledge of this Sabboth) but also and much rather, that thy people might with their family and childrē, bee instructed and taught: first by the ministrie of thy word in preaching & catechising: secondly by the vsing of thy Sacraments appointed after thy commandement & institution, they might bee assured of thy promises: thirdly by praying, they might be augmented in al godlines: and last of al by their meeting together, and exercising all these thy works of sanctification, they might increase in loue and charitie one towards another as members of one body, & felowes of one inheritance:

and thus by meeting together, praying, & vsing thy Sacraments, they might be instructed in thy lawe and of that Saboath, where into thou thy selfe diddest enter, after ỹ hadst made the world, ceasing from thy workes, not of conseruation but of creation, into the which as after this life and the works of this time, they should enter: so now they beginne spiritually to enter in resting from their owne workes, which the olde man mooueth them vnto: not that (good Lord) thou wouldest these works (appointed for ỹ saboath day) should not be exercised at any other time but onely on the seauenth day: but because thou diddest as well ordaine them for a policie to endure til the comming of Christ, as also according to the reuelation of thee in that time diddest open thy selfe, beginning then in figures and shadows, whose verities in thy time were to

be

be opened, therefore it pleased thée to appoint then the Seauenth day, which Seauenth day, although by reason of the pollicye beeing by thee destroyed, and by reason Christ the veritie and bodie of all shadows, it be abrogate from vs, yet standeth this commaundement in force aswel for the workes of sanctification, that is for preaching thy word, comming to heare it, for praying, vsing thy sacraments, and comming together to that ende: as also for those daies which by common order, and on good ground are ordained & receiued, how be it with this libertie, that necessitie of our faith and sanctification and charitie may dispense therewith, occasion of wilfull and witting offence being auoided, &c.

So that hereby I perceiue thy will and pleasure to be, that I should at all times, as much as charitie and necessitie will permit, giue ouer my

selfe, and cause all other whome I haue charge of, so to doe (especially on the Sundayes and other holy-dayes beeing receiued and to that end appointed) to the resorting to the Temple and places appointed to prayer, to heare with meekenesse thy holy word, and vse thy Sacraments and ceremonies as thou hast cõmanded, and to exercise all things which might be to the confirmation & propagation of thy holy Religion, or make to the encrease of loue and charitie, as giuing to the poore, reconciling such as bee in variance, visiting the sicke, and euen (as it were) beginning that Sabboth whereof Esay speaketh.

By reason whereof I haue great cause to thanke thee (most gracious father) that thou wouldest appoint me to be in this time, wherein thou hast more plentifully reuealed thy selfe then thou didst, not only before

Christ

Christ his comming, but also since Christes ascention. Neuer since England was England didst thou so manifestly reueale thy truth, as thou hast done in these daies. Great cau e I haue to thanke thee, that thou wouldest institute the ministry of thy worde and Sacraments, as meanes whereby thy holy spirit is effectuall to worke in our heart sanctification.

Great cause haue I to thank thee that thou wouldst keepe the booke of the Prophets and Apostles vntill this time. Great cause haue I to praise thee, that thou wouldest giue me such knowledge in them, as thou hast done of thy great mercy. Great cause haue I to thanke thee for thy good and true ministers and preachers of thy worde, which thou hast sent amongst vs, and giuen me grace to heare them.

Great cause haue I to thank thee,

that in this Region thou hast giuen so long quietnesse, & harborough to thy Church.

Great cause haue I to thank thee, for that thou wouldest mak me such a mā in whom thy holy spirit might worke. Great cause haue I to thank thee, which wouldest call mee into thine eternall Sabaoth & rest, full of al ioy, such as the eye hath not seene the eare hath not heard.

Great cause haue I to thank thee, that so many daies are appointed for this end, that we should meete together to heare thy word and receiue thy Sacraments.

Great cause haue I to thank thee for the institution of thy Sacramēts, which thou hast ordained, as thy visible and palpable wordes, to the obsignation and confirmation of the faith of all such as vse the same after thy commandements. But infinite are the causes for the which I ought

ought to giue thee thankes for this commaundement.

But alas I am not only vnthankfull but also a most miserable transgressour of it: I will not now speak of my transgressiõs past concerning this commaundement presentlye, they are so many that I cannot.

For thou knowest how I doe not onely at conuenient times on the work daies keep my self away from common prayers in the congregation and assemblie of thy people, and from hearing of thy word, but also on the Sabaoth daies to ride or goe about this or that worldly businesse: I am verie prest, to sit downe at this Tauerne, and to goe to ỹ mans Table: I am readie at the first bidding: but alas to resort to the table of thy sonne and receiue with thankfulnesse the sacrament of his body & blood for confirmation of my faith, (that is) to learne spiritually to taste

Christ

Christ his bodie broken, and his blood shed, for the remission of my sinnes: to doe this, oh how vnwilling am I? To goe to Masse and sacrings, with such like Idolatrie, I haue beene a great time more ready then now I am to heare thy word, and vse thy Sacraments as I shold doe thy Ministers: I pray not for thy Church, I am not carefull (good Lord) that wicked doctrine should at any time preuaile: Idolatrie, superstition, and abhommination abound: the Sacraments and sacrifice of thy deare Sonne Jesus Christ should be blasphemously corrupted: when for preaching, there should bee nothing but Masling: for Catechising, censing: for reading of the Scriptures, Belringing: for singing of Psalmes, and God y Songs to our edification, all shall be done in Latin, with such notes, tunes, Ditties, and descants, that vtterly the mind

is

is pulled from the consideration of ȳ thing (if men did vnderstand it) vnto the melodye, as it hath beene in times past. All which my wickednes brought in, my prophaning of this commaundement, and not in praying.

Thy Ministers were in prison, dispersed in other countries, spoyled, burnt, murdered, many fel (for feare of goods, life, name, &c) from ȳ truth, they receiued most manifest Idolatrie: false Preachers abounded amongst thy people dearely bought euen with thy blood, they were not fed with the breade of thy word, but with swilling.

Antichrist wholy preuailed, and yet for al this, alas I am too careles, nothing lamenting my sinnes which haue been the cause of al this. O deer father forgiue mee for Christes sake and be mercifull vnto me, and as of thy mercie ȳ hast giuen mee time to repent:

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repent: so giue me repentance.

Graunt me thy holy spirit, to open to me this thy lawe, so that I may know thy will in it, loue it, and alwaies obey it: thy good spirit sanctifie me, and worke in me a true taste of eternall life, and pleasure in the meditation of it: giue mee (gracious good Father) one little mouthfull of that bread ỹ feddest Hely withall: giue mee that with him I may come into moũt Horeb. Help thy church, cherish it, and giue harborough heere and else where, for Christes sake purge thy ministrie from corruption and false ministers, send out preachers to feede thy people: destroy Antichrist and all his kingdome: giue to such as bee fallen from thy truth, repentance, keep others from falling, and by their falling doe thou ỹ more confirme vs: confirme the ministers and poore people in prison and exile, strengthen them in thy truth, deliuer

uer them if it be thy good will, giue them that with conſcience they may ſo anſwere their aduerſaries, that thy ſeruants may reioyce & the aduerſaries bee confounded: auenge thou thine owne cauſe (oh thou God of hoſts) helpe all thy people, and me eſpecially becauſe I haue moſt need.

Honour thy father and Mother that thou maiſt liue long &c.

AFter that thou haſt tolde mee (good Lord) thy wil concerning the ſeruice which thou requireſt inwardly and outwardly to bee giuen vnto thee: now dooſt thou beginne to tell mee what thy will is, that I ſhould doe and leaue vndone for thy ſake vnto man. And firſt thou ſetteſt before mine eies, them whome thou for orders ſake and the more commoditie of man in this life, haſt ſet in degree

degree & authoritie aboue me, cõprehending them vnder the name of father and mother, that I might know that as of thee thy are commaunded to beare towards me a fatherly loue & a motherly care in ỹ verye names of father and mother wherwith thou honorest them: so am I commaunded of thee to doe that which is most equall and iust. (as the verye brute beastes do teach vs) that with chiefly affection and duetie, I should behaue my self towards them, that is, I should honour them, which comprehendeth in it loue, thankfulnes, reuerence, and obedience: and that not so much, because they be my parents & in their offices are carefull for me) for it may bee they will neglect ỹ doing of their dueties towards me (but because thou commaundest me so to do, howsoeuer they doe. So that by this cõmaundement I perceiue that thou wouldest I should consider

consider them whome thou hast placed in authoritie & superiour degree, as Parents Magistrates, Maisters or such like, and accordinglye behaue my selfe towards them.

Honour them, that is to say, loue them, bee thankfull vnto them, reuerence them, obey them for thy sake so long as they passe not their bounds, that is, so long as they require not otherwise then thou hast giuen them commission or permission to doe.

And for as much as thou seest their care and office is great, and our corruption to obey is verie much, as well to encourage them in their vocation, to bee diligent, as to enflame mee to humble obedience vnto them, there thorow to make them more willing to sustaine cares for me: thou addest a promise, that is lōg life, which is so farre as it is a blessing frō thee, thou wilt endue vs

with

with all.

Whereby wee may gather that a ciuill life doth much please thee, and receiueth heere rewards, especially if wee leade it for conscience to thy lawe.

And on the contrarie part, a disobedient life to them that bee in authoritie, will bring the sooner thy wrath and vengeance in this life. All which worketh much to the commendation of the state of politicke and ciuill Magistrates.

By reason heerof (deare father) I see my selfe much boũd to praise thee and heartilye to obey this thy commaundement, For in it, & by it thou declarest thy great loue towards vs, which euen in this present life, our pilgrimage and passage to our home, wouldest haue vs to enioy the benefit of peace, and most seemely quietnes and order, and by this order so couple vs that none should contemne or

or despise another, but euen high & lowe to bee and account themselues as Parents and children. Perticulerly for my part, I cannot but say that I haue moste cause to thanke thee for my Parents, Schoolemaisters and others, vnder whose tuition thou hast put mee: no pen is able to write the perticuler benefits which I haue heereby receiued in my infancie, child-hood, youth, middle-age, and alwaies hitherto. O how good a Lord hast thou declared thy selfe to me, within them, and by them hast nourished, fed, instructed, corrected, defended, and moste graciously kept me.

I could reckon innumerable behinde me, and but few before me, so much made of and cared for as I haue been heitherto. O small token of thy loue to mee-ward is it, ỹ thou wouldest engraue in their hearts & commaud them vnder paine of damnation

nation to be carefull ouer me, to doe me good, and prouide for me, as they haue doone, or rather thou by them publikly. Also for ỳ common-wealth and such as ỳ hast placed in authoritie, ouer me in both thy Regnēts, if I consider them that haue bin, and them that be: I could not but praise thee (good Lord) for no lesse praise-worthy art ỳ for the chastising vs & admonishing vs, (in time past by them that were in authoritie) of our ingratitude and vnthankfulnes, thē by such as haue beene, and bee for al kindes of good thinges. But infinite are the causes of thankfulnes which this commaundement considered, should stirre vp in me.

But alas (moste mercifull father) as I acknowledge my self moste vnthankfull vnto thee, for all thy benefits powred vpon mee, in this life by my Parents, Nurses, Tutors, Maisters, Magistrates, Bishopps,

Pastors,

Pastors and good Friendes, euen from my Cradle vnto this houre: so vnto them haue I alwaies been and am, in not louing them: as my coldnes in praying for them, and to my power in helping thē declareth, and also my not reuerencing them, my contemning them, and temerariousnes in my misiudging or to narrowly and to streightly looking at them and their dueties sheweth, and not obeying them, as by my contumacie appeareth, not only when any thing to me vnpleasāt or vnprofitable, but also profitable and conuenient is required. And yet I speake not of the cauill and muttering reportes, of the offences in trāsgressing the pollitick lawes, for apparrell and meates, and other no smal offences which I haue committed, and giuen. Oh this is a sinne (deare Father) that I alwaies haue bēn a priuate more then a common-weale man, alwaies I seek for mine

mine owne commodity, contemning that which maketh the commoditie of others.

As for my disobedience and wicked behauiour towardes mine owne parents, and all other whome ỹ hast set ouer me (deare Father) no tung can expresse it, and therefore I am worthie of damnatiõ. But (gracious good Lord and deare father) I beseech thee for thy Christes sake, to haue mercie vppon mee, and pardon me, as of thy goodnes it pleased thee to pardon the Patriarks. Thou hast giuen this commaundement as thy holy law to open to vs, how corrupt we are, and how much wee swarue from the patterne, where after wee were first made & once agreed thereto before Adams fall, that we might loath our selues and euen thereby be driuen to seeke and set by thy sweet mercies in Jesus Christ, whome therefore thou diddest send to fulfill

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the lawe in his flesh, that wee might borrowe of him the same, by true faith, which of thy goodnes worke in vs by thy holye spirit: and open this law vnto vs that we may more and more increase in ỹ knowledge, loue, and obedience of it, to thy glorie and our saluation. Amen.

Deare father, be mercifull to our Magistrates, especiallye the Kinges highnesse, whose heart with the residue of his cõcellers, turne into thy testimonies: giue them thy wisdome and zeale to the truth, according to knowledge, that they may vse the power they haue receiued of thee to the cherishing of thy Church, that with vs heere thy word may haue free passage and thy true worshippe may be maintained: and not onelye heere, but also euerie where among those whome thou wouldest wee should pray for. Be mercifull to my poore parents (gracious Lord) with my

my brethren, sisters, wife, children, family, seruants, kinsfolks, neighbours, as thou knowest they haue all neede. Giue vnto the hearts of all Parents, Maisters, and such as be in authoritie heere or elsewhere, that they may according to that thou hast put them in trust withall, be faithfull, diligent, carefull, and happie. Grant vnto children, seruants and subiects, that euerie one may render loue, obedience, thankfulnesse, and reuerence of all such as thou hast put in authoritie ouer them.

Blesse the Church and send it peace and harborogh heere or elsewhere. Blesse the common weale and send vs peace. Blesse the dioces and shires, and send them good Bishops and Justices. Blesse euerie houshold and family, that thy peace may be in the same continually. Finally, write this law and all thy

lawes

lawes in our hearts we beſeech thee, that we may keepe them. Amen.

Thou ſhalt do no murder, &c.

AS in the commaundement going next before, thou ſetteſt before me the perſonages of all ſuch as thou for the commoditie, order, and peace of man in this life haſt placed in authority, accordingly of vs for thy ſake to bee eſteemed: ſo doeſt thou in this commaundement ſet before vs to looke on the perſonages of all men generally, high and lowe, ouer whom thou giueſt vs a charge that we ſhall not kill nor murder them. In which word thou comprehendeſt all kind of hatred or malice, in worde, thought or deede, as thy deerely beloued Sonne expounding this Commaundement doth teach. Yea becauſe thou wouldeſt all men ſhould be deere vnto vs, being all of one ſubſtance, of one ſimilitude,

militude, comming of the same Parents of Adam & Eue, made of one God, redæmed of one christ, in whō we should bee coupled, as members of one bodie, & liue to ỹ aide, succour and comfort one of another, because of this (I say) easily we may see that not onely thou forbiddest here to beware of all kindes of displeasures: but also thou commaundest vs to beare and exercise all kinde of loue and fauour, in heart, word and dœd, and that for thy commaundements sake, for else towardes our enemies our hearts wold arise, and be great, in that they contemning their duties towardes vs, seeme to deserue the like at our hands.

By reason heereof I haue great cause to thanke thee deere father: for hereby I see how that thou dost much loue my soule, which art so carefull ouer my bodye, so that hee which hurteth it, displeaseth thee: &

he

he that doth it good pleaseth thee, if so be he doth it for thy sake. By this commaundement now I see that it is thou that hast kept mee from doing many euils, which else I should haue outragiously done, & hast stirred mee vp to doe good to my brethren, if at any time I haue done any, euen as thou hast also kept & dost kéep presently others from doing me hurt, and hast and dost stir vp those that doe me good, to doe so vnto me. Oh howe great is the multitude of thy benefits good Lord wherewith thou hast ouerwhelmed me, and the which through this commaundement I perceiue my selfe to haue receiued, presently doe receyue, and so long as I liue am like to receiue: for thou commaundest all men euerie where to do me good, loue me, defend me, & cherish me, such is thy loue to mee in this present life, and that for my bodie: oh how great is thy loue

then to me in euerlasting life, & that for my soule: If in a strange country so great is thy protection, how great is it at home? But alas (deere Lord) how vnthankfull haue I beene and am still for these thy fatherly benefits? oh mine ingratitude (yea Lord) horriblie haue I transgressed and still do transgresse this thy gracious precept, in pride, enuie, disdaine, malice, hardnesse of heart, vnmercifulnesse, and contemning thy children, saints and seruants: self-loue altogether raigneth in mee, and desire of praise, rule & faine: I am so far from loue and mercie in heart (good Lord) that no man can heare it in my tung nor see it in my works, but rather cleane contrarie, and that generally and vnto them to whom I am most bound particularly. By reason wherof I haue deserued euerlasting damnation, and to bee cast away from thy presence for euer.

Oh

Oh moſt gracious Father forgiue me for Chriſts ſake I beſeech thee. For to this end didſt thou giue this commaundement, that I ſeeing my corruption and depraued nature by ſinne, might come to thy mercie deſerued by Chriſt, and through faith in him, might finde not onely pardon of that which is paſt, but alſo thy grace and holy ſpirit, to begin in mee the obedience to this and all other thy holy precepts for euermore, ſo be it.

For this thy Chriſts ſake (deere Father) I beſeech thee therefore to take from mee and all other for whom thou wouldſt that we ſhould pray, all enuie pride, arrogancie, diſdaine, hatred and all ſuſpiciouſneſſe, and graunt vnto vs bowels of mercy, humlitie patience, meekneſs, long ſuffering, gentleneſſe, peace, charitie, and all kinde of brotherly loue: comfort the feeble, releeue

the poore, help the fatherles, heal the ſicke, bleſſe the afflicted, ſhewe thy great mercy vpon al poore priſoners, and deliuer them in thy good time, remember thy pitty towardes all ſtrangers, captiues, widowes, and ſuch as be oppreſſed.

Thou ſhalt not commit adultery.

HEre (good Lord) thou goeſt about to commaund vnto mee, as loue in the other, ſo purenelle and chaſtitie in this: and therefore thou ſayeſt I ſhould not commit adulterie, in the which worde (thy ſonne our Sauiour Jeſus Chriſt) dooth comprehend all vncleannes, yea the verie concupiſcence and abuſing of the heart in luſtiug after any mans wife, or otherwiſe vnchaſtly. By the which it is that thou wouldeſt haue vs to loue in our ſelues and others, puritie and cleanes, that we

might

might bee holy as thou our God art holy, and our bodies being temples of thy holy spirit, might be kept pure. and accordingly: easily wee may see that as thou forbiddest all vncleane deeds, words, lookes, and thoughts: so doost thou commaund vs to loue and exercise all puritie, chastitie, cleannesse, sobrietie, temperancie, &c.

By reason whereof I haue great cause to bee thankefull vnto thee, which not onely for the helpe and commoditie of man, but also for remedie of mans infirmitie, hast made woman-kinde, and ordained the state of matrimonie, which in thy sight is so holy and pure, that thou accountest the bed and act of generation betweene man and wife, in this state of matrimonie to be an vndefiled thing: and such care thou hast ouer the personages married and their cõdition, that vnto damnation

they sinne, which not onely goe about to defile that bed, but within their hearts do wish or desire it, yea which doe not endeuour themselues with thought, worde and deede, to helpe, that puritie and cleannes betweene maried folkes be kept. But the great causes thou giuest vs to thanke thee for this state and ordinance, and for thy defending vs by this commaundement, are innumerable.

Full well I see that it is thou by this commaundement, not onely refrayneſt mee, but also keepeſt my Wife from impuritie, which else wee might both commit.

Great is thy loue (O good Lord) & more then I am able to consider, which declareſt thy selfe to bee thus carefull ouer me concerning the benefits which come vnto me, both for the mind, bodie, and goods, by sobrie-

tie

tie and temperance, which here thou requireſt. Onely this I cannot but ſee, that I haue great cauſe to thank thee which art ſo carefull ouer mee, as by this commaundement I well ſee.

But alas (good Lord) what ſhal I ſay, which am and haue beene ſo far from thankfulnes, that I am to be accounted amongſt the moſt vnthankfull: yea thou knoweſt it good Lord. Filthyly haue I broken this law, and cauſed other ſo to doe, to whoſe repẽtance I am vncertain, as alſo my tung alas hath often bin ſo ſhamefully exerciſed, mine eyes and my thoughts to wickedly abuſed. All this geere I haue encreaſed by mine intemperancie, in eating, drinking, cheriſhing my bodie, &c. I haue alſo hurt my bodily health, minished y which I and others ſhould liue on, and horribly hindered all good prayers, & meditations, wherein though

I haue time and place, yet alas I nothing exercise my self as I should doe.

By reason whereof, I haue deserued euerlasting damnation. Oh good Lord and gracious father, doe thou for thy names sake, and in Christes blood, pardon mee, and forgiue me I beseech thee, and as thou hast most mercifully hitherto spared me: so of thy mercie put away my trespasses, and the trãgressions of those whom I haue caused to sinne: let that loue which mooued thee to pardon Iudah with Thamar, Dauid, Bersaba, and the great sinner of whom we read in saint Luke, moone thee to pardon and forgiue mee also. Thou gauest this commaundement to this ende, that I might know my sin, and sinfull nature, and so thereby be driuen to thy christ crucified, for whose sake I aske mercy, and also that thy good spirit may be giuen vnto me to purifie

rise me, and worke so in mee, and with mee, that I may truely know, heartily loue, and faithfullye obey this thy holy precept inwardly and outwardly, now and for euer, Amen.

Gracious good Lord grant to me and my wife, that we may dwell together according to knowledge, and may kéepe our vessels in holinesse: grant O Lord, that we may be pure and vndefiled, and grant the same to all that bee married, and to them which be vnmarried: graunt that they may liue a pure, chaste, and vndefiled life, & if they haue not the gift of singlenes of life, grant them such mates with whome they may liue holily to thy prayse.

Weare father giue mee the gift of sobrietie and temperancie, & graunt the same to all them whome thou wouldest I should pray for. As in times past I haue vsed my tongue and

and other members euill: so now (good Lord) graunt that I may vse them well, chastly and godly. This I pray thee graunt through Iesus Christ: and finally (O Lord) both in soule and bodie sanctifie me, and as in thy temple dwell in me, now and for euermore.

Thou shalt not steale.

NOw that thou hast taught me the seruice required of thee for me to obserue towards the personages of all men and women of euerie condition: thou beginnest to tell mee what thou wouldst I should do concerning their goods. As in the next commaundement before this thou diddest commaund vnto me sobrietie and purenes: so dost thou in this, Iustice and righteousnesse, forbidding me to steale. Vnder the which word, thou comprehendest all kinds

of

of deceit, which thing thou doſt becauſe thou wouldeſt that I ſhould giue my ſelf wholy to the ſtudie and exercise of Iuſtice, as in the precept next going before, thou wouldeſt I ſhould giue ouer my ſelfe wholy to the keeping of ſobrietie and pureneſſe. So that I ſee thy good pleaſure herein, is not that I ſhould all onely abſtaine from all theft, but alſo from all fraud and craft in worde or deed, yea that I ſhould earneſtly follow and exercise all equitie, truth and iuſtice.

By reaſon whereof I ſee my ſelfe much bounde to prayſe thee which art ſo carefull ouer my goods and ſubſtance, that if any man ſhould goe about to ſteale from me, or to defraud me in any thing, yea whoſoeuer goeth not about to keepe and care for that I haue, as hee would doe for his owne, the ſame diſpleaſeth thee.

Oh Lord if thou hast such care for my goods, cattell, and such pelf, how great is thy care for my soul? If this one commaundement were not, I perceiue, as I for mine owne part should haue done, & do much worse then I haue done, so much worse had bœn done to me and mine then hath bin. It is thou good lord (I perceiue) that hast both giuẽ me all that I haue, & also stil conseruest & kéepest the same, and not mine owne policie, wisdome, and industrie: for in vaine were all this, except thou diddest vouchsafe to vse & take it as a meane to worke by. There is nothing therfore that I haue, but whensoeuer I lok vpon it, by this commandement I learne thy goodnes, strength, and power: for as thou giuest it of thy mercie, so it speaketh to me, that presently thou still dost keepe it for me, so that exceeding great cause haue I to thanke thee for this precept deere

God

God and moſt gracious Lord.

But alas I am ſo far from thankfulnes (as alwaies I haue beene, for all thy care for me, and for all that euer thou haſt giuen vnto mee) that as I haue vſed ſubtiltie & craft, yea ſomtimes theft, and briberie: ſo now (good Lord) I ſtill when occaſion is offered, doe exerciſe the ſame: I liue alſo voluptuouſly of that thou haſt giuen and lent me, and nothing conſider what equitie requireth, and what or how great the neceſſitie of the poore is, whome I doe thus defraud by exceſſe and prodigalitie. That which I borrow, I ũ vnwillingnes do repay, I vſe it more negligently then I would do mine own lacke of excommunication of iuſtice, the great vſury, robberie, oppreſſion, and ſuch like wickednes, as is exerciſed amongſt vs: I lament not, labor not after my vocation for the redreſſe of the ſame: I pray not to thee there-

there about, but neglect altogether.

Yea euen those things wherewith I am put in trust, or am hyred to doe, those (I say) I do with great negligence, so that great is my sinne herein, and worthy I am of damnation. But mercifull God, I beseech thee for Christs sake, to haue mercie vpon me, and to pardone me my vnthankfulnesse, thefts, fraudes, deceits, auarice negligences, and great carelesnesse for the lacke of iustice, and for the monstrous oppression, vsuries, excesse, riot, the which be horribly exercised in the common weale. For thy mercies sake in Christ Jesus (O Lord) whom thou hast giuen to fulfill the Lawe for them that doe beleeue, giue me true faith, and thy holy spirit to worke in me the knowledge, loue and perpetuall obedience of this thy holie precept, and all other thy commaundements for euer.

Deere

Deere Lord giue vnto me, and to all (whom thou wouldest I should pray for) the hatred of all craft, and loue of all iustice: graunt to the oppressed thy comfort: to wrongers repentance: to theeues and deceyuers, that they may make restitution of the wrong and deceyte they haue falsly and craftilie to other vsed: to Iustices of peace, Landlords, and the rich of the worlde, that they may haue thee before their eyes, loue their poore tenants and brethren: to labourers and artificers, that they may bee diligent in their worke and labour, and that wherewith they are put in trust.

Thou shalt not beare false witnes against thy neighbour.

NOw dost thou (most gracious Lord) instruct me in this commaundement, how I should vse my tongue towards my neighbor & behaue

haue my selfe concerning his name, forbidding me to beare false witnes, in the which thou forbiddest mee all kinde of slaundring, lying, hipocrisie and vntruth, and why? because as members of one bodie, thou wouldest we should speake truth one to another, and be careful euerie one to couer others infirmity, and with our tongue defend the names of others, euen as we would that other should defend ours. So that in this commaundement, as thou forbiddest me all kinde of euill, perilous, calumnious, and vntrue speaking: so dooest thou commaund me to all kinde of Godly, honest, and true reporte and talke.

By reason whereof I haue great cause to praise thee, in that I see thee to be carefull ouer my name, and all men are by thee commaunded to defend the same. O precious God, great is thy care ouer my soule I

now

now perceiue.

If this commaundement were not, I see, as I should haue done, and doe much worse with my tongue to others then is hapned, so shold I haue felt of other towards me.

Besides this, no smal commoditie it is to mee that thou wouldest all men should vse truth in all their wordes to me. Oh how great a good thing is this vnto me? If wee consider the hurt that commeth by vntruthe by wordes, where through many are deceiued, easily may wee see a wonderfull benefit and care of thee for vs in this commaundement.

But (gracious Lord) like as I acknowledge my vnthankfulnesse to be mõstrous and great, and alwaies hath been hetherto: euen so yet continue I in wonderfull hipocrisie in all my conuersation, often lying, and

spea-

ſpeaking as vainely: ſo offenſiuely, fleſhly, ſubtilly, calumniouſly, and giuing my eares to hear ſuch things as be ſlaunderouſly ſpoken, not repugning or admoniſhing other, as the ſlaunderer, to do as he would be done by, to tell his tale where hee ſhould tell it: neither admoniſhing the partie ſlaundered of that which is reported of him, thereby to take better heed: but rather I augment it. By reaſon whereof I haue deſerued eternall damnation.

But thou good Lord bee mercifull vnto me I beſeech thee for Chriſtes ſake, whom thou haſt ordain'd to be the ende of the law to all them that do beleeue, aſwell for pardon of that which is paſt, as for not imputing ỹ imperfection that remaineth. In his name therfore (good Lord) I beſeech thee to pardon mee, and giue mee thy holy ſpirit, to open to mee this law and all other thy precepts, ſo to vnder-

vnderstand them, that I may hartily loue them, & faithfullye giue my selfe to the obedience of them for euer. Graunt me thy good spirit, to sanctifie my tongue that it may bee kept from lying, slaundering and al such vices, and that it may be continually vsed in thy seruice, and speaking that which may be to edifie, to thy glorie and praise, through Iesus Christ our Lord. Amen.

Thou shalt not couet thy neighbors house, thou shalt not couet thy neighbours wife, nor his seruant nor his Maid, nor his Oxe, nor his Asse, nor any thing that is his.

HEere O moste gracious Lord and GOD, thou giuest mee the last commaundement of thy Lawe, who hauing taught mee what outward actions I shall auoide, that I do not thereby offend or vndoe

vndoe my Neighbor, as murther, Adulterie, Theft, and false witnesse: now thou teachest me a rule for my heart, to order that well, from the aboundance whereof all our workes and wordes proceede, that I shall not couet any thing that is my neighbors.

I know heereby, that if he haue a fairer house then I, I may not wish for it: if hee haue a more beautiful wife then I, I may not desire her: if he haue an honest and a faithfull seruant, and such a one as helpeth to get his liuing, I must not thinke to my selfe, I would I had him away from his Maister: I may not desire to take from him his Oxe nor his Asse, no not his Dogge, no not the meanest thing hee hath in his possession. So that in the other commaundement, as thou hast forbidden all iniuries & euill practise against my neighbour, so now thou chargest

me

me beware of thinking any euill thought against him.

By reason whereof I haue great cause to praise thee, in that I see thée to be so carefull ouer mine estate, my house, my wife, my seruants, & the beastes that drudge for my seruice: that all men are by thee commaunded not once to wish them from mee. Thy Apostle saide well, when hee taught vs, saying, cast al your care vpō God, for he careth for you. It is true, I finde it true, thus thou carest for vs, & wouldest haue vs so to care one for another.

But gracious Lord, I must néeds confes, that I haue forgotten & broken this commaundement, and do so still euerie day. I am wishing and woulding euerie minut of an houre: I haue gone about to take my neighbours house ouer his head: many times haue I had vnchast thoughts in my heart, touching his wife and

Children,

Thildren: I haue gone about to inueigle and intise his Seruants from him: I could haue beene content to haue wrought his Beaste and spared my owne: I alwaies thought hee had too much, and I too little, and the dregges of these thinges, O Lord, are not quite out of my heart: By reason wherof I haue deserued to haue thy Lawe executed vppon mee with all seueritie.

But thou good Lord bee mercifull vnto me in this point also, for Iesus Christes sake: for otherwise I am of all men moste miserable. Good Lord pardon me, consider the frailtie of my flesh, the corruption of my nature, the multitude of temptations, how of my selfe, I am able to do nothing: how if I be left to my selfe I shall come to nothing.

Set my heart streight in the case of Religion to acknowledge thee

thee one God, to worship none other God, to reuerence thy name, and to keepe thy Sabaoths. Set my heart right in matters of humane conuersation, to honour my parẽts, to obey rulers, and reuerence the ministrie of the Gospell: to haue landes cleane from blood, true from Theft, a bodie free from adulterie, and a tongue voide from all offence. But purge the heart first O Lord, and then the hand, the eye, the tongue, the foote, and all the whole bodie will bee the cleaner: write all these thy lawes in my heart O Lord, and in the hearts of all the faithfull people, that wee may beleeue them and keepe them al the daies of our liues to thy glory and praise through Iesus Christ our Sauiour Amen.

AME-

A MEDITATION concerning Prayer, with a Briefe paraphraſe vpon the Petitions of the Lords prayer.

THe minde of man hath ſo large rowmth to receiue good thinges, that nothing indeede can fully fill it, but onely God, whome then thy minde fully poſſeſſeth, when it fully knoweth him, it fully loueth him, and in all thinges is framed after his will.

They

They therefore (deere Lord God) that are thy Children and haue tasted somewhat of thy goodnesse, doe perpetually sigh, that is, do pray vntill they come thereto and in that they loue thee also aboue all things, it wonderfully woundeth them that other men doe so: that is, loue thee, and seek for thee with them. Whereof it commeth to passe that they are inflamed with continuall prayers & desires, that thy kingdome might come euerie where, and thy goodnes might be both knowne and in life expressed of euerie man.

And because there are innumerable many thinges, which as well in themselues as in others bee against thy glorie: they are kindled with continuall prayer and desire, sighing vnspeakeably in thy sight for the increase of thy holy spirit, and sometimes when they see thy glorie more put backe. then it was wont to be,

either in themselues or in any other, then are they much more disquieted and vered. But because they knowe that thou dooſt rule all things after thy good will, and that none other can helpe them in their neede: they often times doe goe aside (al buſines laide apart) and giue themſelues to Godly cogitations and talke with thee, complaining to thee as to their father of thoſe thinges that greeue them, begging therto and that moſt earneſtly thy help, not only for themſelues, but alſo for others, eſpecially for thoſe whome ſingularlye they embrace in thee, and often doe repeate and remember thy gratious benefits both to others & to thēſelues alſo, where through they are prouoked to render thee heartie thankes, thereby beeing inflamed as well aſſuredly to hope wel of thy good wil towards them, and patientlye to beare all euils: as alſo to ſtudye

and

and labour to mortifie the affections of the flesh, and to order all their whole life to the seruice of their bretheren and to the setting foorth of thy glorie.

This they know is that prayer thy Sonne Jesus Christ our Lord commaunded to bee made to thee in the chamber, the doore being shut. In this kinde of prayer himselfe did watch often, euen all the whole night: heerein was Paul frequent as all thy Saintes be.

This kinde of Prayer is the true lifting vp of the minde vnto thee: this standeth in the affections in the heart, not in woords and in the mouth.

As thy childrē be endued with thy spirit, so frequent they this talke with thee: the more thy spirit is in thē, ỹ more are they in talke wō thee. Oh giue mee plentifullye thy spirit which thou hast promised to poure

out vppon all flesh, that thus I may with thy Saintes talke with thee night and day, for thy beloued Sons sake Iesus Christ our Lord Amen.

Moreouer thy Saints to prouoke them to this kinde of prayer, doe vse first their necessitie, which they consider in three sorts: inwardly cõcerning their soules, outwardly cõcerning their bodies, and finally concerning their names and fame; wherto they adde the necessitie of those that committed to them the necessitie of thy Church, & of the commonweale.

Secondlye they vse thy commaundements, which require them vnder paine of sinne to pray to thee in all their neede.

Thirdly they vse the consideration of thy goodnesse, which art naturallye mercifull to young Rauens calling vppon thee, much more then to them for whome Rauens and all thinges else were made, for whome thou

thou hast not spared thy deere sonne but giuen him &c.

Fourthly they vse thy most sweet and free promises made to heare and helpe all them that call vppon thee in Christes name.

Fiftlye, they vse examples how that thou which art the God of all, and rich vnto them that call vppon thee in Christes name, hast heard & holpen others calling vpon thee.

Sixtly, they vse the benefits giuen them before they asked, thereby not onely prouoking them to aske more but also certifying their faith, that if thou wast so good to graunt them many thinges vnasked: now thou wilt not deny them anye thing they aske to thy glorie and their weale.

Last of all, they vse the reading and singing of Psalmes & other good prayers, because they know thereby peculiarly besids the other scripture, there is no small helpe: may appeare

by Paul Ephe. 5. Cor. 3. where he willeth the congregation to vse Psalmes, Himmes, and spirituall songes, but so that in the heart wee should sing and say them, not that thy children doe not vse their tungs and words in praying to thee, for they vse their tongues, speech, and wordes to stirre vp their inward desire, and feruencie of the minde, full well knowing that else it were a plaine mocking of thee to pray with lippes and tongues onely.

Oh that I might feele now thy spirit so to affect me, that both w̄ heart and mouth, I might heartily, and in faith pray vnto thee.

Now concerning the things that are to bee prayed for, thy children know that the prayer taught by thy Sonne, moste liuelye and plainely, doth containe the same.

And therfore they often vse it, first asking of thee their heauenly father

through

through Christ, that thy name might euerie where bee had in holinesse and praise: then that thy kingdome by regeneration and the ministry of the Gospell might come: and so thirdly that willingly, perfectly, and perpetually they might studie to doe, yea doe indeede thy will with thy holy and heauenly Angells and spirits. These thinges they seek and pray for, namely thy kingdome and thy righteousnes before any worldly benefit. After which petitions, because all thinges, yea euen the benefits of this present life doe come from thee: they doe godly desire the same vnder the name of daily bread, being instructed of thy wisdome, that after spirituall benefits, to aske corporal, is not vnseemlye to thy Children, which knowe both spiritual and corporall to come from thy mercie.

In the other Petitions they pray for thinges to bee taken from them,

them, beginning with forgiuenes of sins, which were impudently prayed for, if that their hearts were not so broken that they could forgiue all things to al men for their part. They adde their profession, that is charitie, whereby they professe that they haue forgiuen all offences doone to them.

Yow bee it, because it is not enough to haue pardon of that which is past, except they be preserued from new offences: they pray thee not to leade them into temptations by permitting them to ỹperuerse suggestiõ of Sathan: but rather to deliuer them from importunitie and power by euil: vnderstanding Sathan the Author of all euill. Oh (deere God) that thou wouldest endue me with thy spirit of grace and power with thy Children accordinglye to make this prayer alwaies whensoeuer I doe pray.

As

As for outward euils so long as they doe not (as it were) inforce thy people to sinne, in that Christen perfection doth accompt them amongst thy benefits: thy Sonne hath not taught thy church to pray for the taking away of thē in this prayer, for heere hee hath contained but those things for the which all Christians generallye and perticularly may of faith pray at all times.

It ofteu commeth to passe that exteriour euils, because they bee not euill indeede, that is, they are not against Gods grace in vs, therefore they cannot of faith bee prayed for to betaken away: for thy Children that haue faith, doe alwaies preferre thy iudgement before their own, the which iudgement when they know by that which happeth to them: they submit themselues hitherto wholy, although the Spirit make his vnspeakeable groninges to helpe their infir-

infirmities by prayer, not to haue them taken away: but that they might haue strength and patience to beare the burthen accordingly, which burthen if it bee heauie in the better sence and feeling thereof, they in their prayers doe complaine something, rather then pray to haue it taken away: as our Sauiour did in the Garden when hee added to this complaint, not my will but thy will be done, So doe thy people in all their complaints adde, not as wee will, but as thou wilt, for they are taught by thy Spirit none otherwise to pray, for the taking away of corporall euils, eyther from themselues or from others, vnlesse they by the same Spirit doe certainly see the same to make thy glorie, as did thine Apostles and Seruants, when absolutely & without condition they did aske health or miracle for any, when they healed or raised ỳ dead by prayer,

er, for they knowe nothing can bee better then when it is according to thy will. Oh that I might alwaies knowe thy will in all thinges, and for euer applye my selfe thereto. Hereof it commeth that thy Saintes and deere Children which loue their Neighbours as themselues, doe yet notwithstanding in their prayers aske vengeance of some, as we may reade in the Psalmes of Dauid, because in praying and talking with thee, they see by thy holy spirit (for without it is no true prayer) sometimes thy iudgements vppon some which they perceiue to sinne to death, and therefore ought not to be prayed for, but rather to bee prayed against, because thy glorie cannot bee set forth as it shold be without their distruction, thy will is alwaies best and that thing whereto they frame all their desires.

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Therefore when they perceiue it decreed with thee such, and such by their distruction, to set forth mightily thy glorie, How should they but desire and pray for the same, and inuite it as Dauid hath don, that the Godly in reading and waying such prayers, might receiue comfort, and the vngodly be affraide, else when that they perceiue not so manifestly the determined iudgement of God, they in their prayers doe most heartily pray for them as Samuel did for Saul, Moyses for the Israelites, Abraham for the Sodomites. Oh good Father for thy mercies sake giue me the true loue of mankinde, but yet so that I may loue man for thee and in thee, and alwaies prefer thy glory aboue all thinges through Iesus Christ our Lord.

Now though thy Children doe knowe that thy will cannot but bee done, & nothing can be done but that

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thou of thine owne will hast determined to doe, although no man shold desire the same, yet are they earnest and frequent in prayer, first to render obedience to thee, which requirest prayer as a spirituall seruice vnto thee, secõdly because thou hast ordained prayer, to bee as an instrument and meane, by the which thou workest thinges with thee alreadie decreed and determined.

Thy children doe vse prayer to offer thee their seruice, if it shal please thee to vse the same. As they doe eat and drinke, which is a meane ordained of thee, for the conuersation of their life, not looking heerebye to lengthen their daies aboue their boundes, which alreadie thou hast ordained to serue thy prouidence:

So doe they (heerein as men not curious to know thy prouidence further then thou reuealest it) vse prayer as a meane by the which thou art accust-

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accuſtomed to worke manye of thy childrens deſire, that according to thy good will thou maiſt vſe the ſame: they doe not thinke a mutabilitie in thee, (for thou art God and art not changed, with thee there is no variablenes, & therfore they pray, not as nũ which would haue determinatiõ & ordinãces (w̃ are in thy moſt wiſedome and mercie) to be altered: but rather that they might ſubmit their willes to thine, and make them more able to beare thy will and pleaſure. They knowe thou haſt promiſed to helpe them (calling vpon thee) wherfore they doubt not but thou ſo wilt doe and therefore pray accordingly.

They loue thee heartily, and therfore they cannot but deſire much to talke with thee, that is to pray, euen as a well mannered and louing wife will not take vppon her to aſke anye thing of her huſband at all, but that

she hopeth hee would take it in good part and doe of his owne free will, although she had spokē nothing therof, when she knoweth what her husbands will is in thinges, shee gladly talketh with him thereof and accordingly as she seeth he is purposed to doe, she will often desire him to doe the same.

Euen so thy Children (I say) which heartily loue thee, in that they knowe thy wisdome and wil is best, how they can but often talke with thee and desire thee to do that which they know is best, which they know also thou wouldest do if none should aske or pray for ẏ same: Thy childrē vse praier as a meane by which they see plainely thy power, thy presence, thy prouidence, mercie & goodnes toward them in graunting their petitions, and by prayer they are confirmed of them al. Yea thy children vse prayer to admonish them how ẏ all

thinges

thinges are in thy handes. In prayer they are as it were of thee put in minde of those things they haue don against thee their good Lord. By reason whereof repentance ensueth, and they conceiue a purpose to liue more purelye euer afterwards, and more hearti ly to applye themselues to all innocentie and goodnes. Who (now considering so many great cõmodities to come by reason of prayer) would meruaile why thy Children are much in praying and in labouring to prouoke others thereunto?

For as none that is a suter to any other wil vse any thing which might offend or hinder his sute: so no man that vseth prayer wil flatter himself in anye thing that should displease thee (to whome by prayer hee mooueth sute whensoeuer he prayeth) so that nothing is a more prouocation to all kinde of Godlines then pray-

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er is.

And therefore without cause wee may see thine Apostles & Seruants to labour so diligentlye, & desire that others might vse prayers for themselues and others.

As concerning outward things, which thy childrē pray for, although they know thy will and decree is not variable and thy purpose must nedes come to passe: yet doe they receiue by their prayers no small commoditie, For either they obtaine their requestes or no. If they doe obtaine them, then proue they by experience that thou doost the will of them that feare thee, & so they are more kindled to loue and serue thee. And indeed for this purpose thou art wunt, whē thou wilt doe good to any, to stir vp their mindes to desire the same good of thee, to the end that both thou and thy giftes may bee so much the more magnified and set by them, by howe much

much they haue beene earneſt ſuters & petitioners for the ſame. For how can it but inflame them with loue towards thee, to perceiue and feele thee ſo to care for them, haue them, and loue them, If they doe not obtaine that they pray for: yet vndoubtedly they receiue great comfort to ſee that the euils which preſſe them and wherof they complaine ſtil do not oppreſſe and ouercome them, and therefore they receiue ſtrength to beare the ſame the better. O good Father helpe me that I might heartily loue thee, complaine to thee in al my needes, and alwaies by prayer to poure out my heart before thee. Amen.

Another Paraphraſe or Meditation vpon the Lordes prayer.

O Almightie and eternall God, of whome all Father-hood in hea-

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uen and in earth, is named, whose seate is in heauen, whose foote-stoole is the Earth, which of thy great clemencie and vnspeakeable loue hast not weyed nor considered our great vnkindenesse and wilfull disobedience, but according to the good pleasure of thy eternall purpose, hast in thy welbeloued Sonne Iesus Christ, chosen vs out of the world, and doost accept vs farre otherwise then wee bee indeede to bee called, yea, and to bee indeed thine adopted Sons, and doost vouchsafe (oh louing Father) that we as it were heauenlye Children, should euerie one of vs confesse, declare and call thee our heauenlye Father: graunt (deere Father) that among vs thy poor children by pureness of minde and cõscience, by singleness of heart, by vncorrupt and innocent life, an example of vertue & Godlines, thy most holye

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name may be ſanctified, & that ſo many of all other nations as thou haſt thereunto choſen and predeſtinate, beholding our godlineſſe and vertuous deedes that thou worke ſt in vs, may bee the more ſtirred to hallowe and glorifie thy bleſſed name.

O faithfull father we beſeech thee that the kingdome of thy holy ſpirit of grace and prayer, of thy louing kindenes and mercie, and of al other thy holy vertues, and of thy holye and moſt bleſſed word, may continually raign in our hearts, ſo that thou wouldeſt vouchſafe thereby to make vs worthie to bee partakers of the realme and kingdome of thy glorious and bleſſed preſence.

O deare God and heauenly Father, wee humbly deſire thy goodnes to bow our hearts vnto thee, to make vs humble of minde, to make vs lowe in our owne ſight, and obedient, that like as thy deere Sonne our only ſa-

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uiour Iesus christ counted his meat workes, praise and life to be onely in obeying thy most blessed will, wherin for our sakes he became obedient to the death of the crosse: so we may euen vnto the verie death in lowlynesse, in meekenes, patience, & thankfulnesse, obey vnto thy holy will and not to murmure and grudge nor refuse whatsoeuer thy fatherly pietie shall thinke good to lay on vs, bee it pouertie, hunger, nakednesse, slaunders, oppressions, verations, persecutions, yea or death it selfe for well dooing, but in all thinges seeke and labour to make these our earthly bodies seruiceable to doe thy will, and to refuse that thou wilt not: neuer to striue nor wrastle against thy holy will, but with thy heauenlye Citizens and housholde builded vpon the foundation of thy holy prophets and Apostles, thy Sonne Iesus Christ being the head corner stone, all selfe-

will and controuersie in opinions secluded, the lustes, desires and affections of the flesh mortified, the flattering assaultes of the vaine worlde, the cruell and subtill layings await of the diuell ouercome, agreeing together quietlye and vnited in Spirit, wee may freely obey vnto thy moste blessed will, therein to walke all the dayes of our life.

Oh deere God, giue vnto our needful bodies necessarie sustenance, and take from vs all loue of worldlye thinges, all carefulnes and couetousnesse, that wee may the more freely worship and serue thee. Oh mercifull Father we beseech thee to giue vnto vs that heauenly breade to strengthen our hearts, I meane the body of thy deer sonne Jesus Christ, the verie food & health of our soules, that we may alwayes with thankfulnesse stedfastly feede on him by faith,

and

and vtterly forsake and abhorre all false doctrine & perswasions of men, and al lying Spirits that shall perswade vs any otherwise of him then thy holy word doth teach and assure vs: satisfie our hungrie soules (deer father) with the marrow and fatnes of thy rich mercie promised to vs in the same thy sonne, and of our eternal election, redemption, iustification and glorification in him. Make vs (oh gracious God) to contemne and despise this worlde with the vaine things and pleasures therof, and inwardly to hunger for thy blessed kingdome and presence, which doe thou satisfie (good God) in thy good time according to thy good will and pleasure. Oh most louing God, giue vs the bread of thy diuine precepts, and make our harts perfect, that we may truly and freely walke and liue in them all the dayes of our life. Oh deere and mercifull Father wee beseech

seech thee giue vs the breade of thy liuely and heauenlye word, and the true vnderstanding thereof, which is the light of our pathes, the foode, strong Tower, and sure defence of our soules, that we being wel fenced with this munition, fed & filled with this foode, may be worthy guests at thy celestial feast & wedding, where wee shall neuer hunger nor want.

O thy moste righteous and mercifull God, father and gouernour of our life, we confesse that wee haue greeuously sinned against thee from our youth vp till now, in ingratitude, in vnthankfulnesse, wilfulnesse, disobedience, presumption and innumerable our negligences and sins, which we from time to time most hainously haue committed, wherby we haue deserued not onelye sore & greeuous plagues, but euen eternall damnation, were it not that thou O Lord of mercie, & hast power to shew mer-

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cie on whom thou wilt, wherin thou art rich and plentifull to all them that call vpon thee faithfully: wherfore (deere Father) wee seeing our manifold and greeuous sins, which we haue committed against thee, and also thy great mercie, louing kindnesse, patience, and long suffering towards vs, are compelled not onely to beare patiently, and suffer our enemies when they raile on vs, slander vs, oppresse vs, vexe vs, or trouble vs, curse, persecute, and kill vs: but also to speake wel of them, to instruct them, to pray for them, to do them good, to blesse them, to cloath them, to feed them: so heaping coales of thy charitie and loue vpon them: mercifully to forgiue them, euen as thou (deere father) for thy beloued Christs sake hast forgiue vs. Thus hast thou taught vs (good Father) not as the Hipocrites, to looke narrowly on our neighbours faultes,

but diligently to examine our owne consciences wherin we haue offended thee, and also what occasion of offence or falling we haue giuen to our brethren in eating, drinking, going, apparell, speaking, dissolute or vncomely laughter, in bargaining or by any meanes, and with all speede seek to reconcile our selues to them, and to forgiue vnto others from the bottome of our hearts whatsoeuer they haue offended vs, and to doe none otherwise then wee wish & desire in our hearts that others should doe to vs, that so wee may find thee (O Lord) in forgiuing vs our trespasses, milde and mercifull which speedily do thou shew thy selfe vnto vs, for thy deere Christs sake.

O h Lord thou God of the righteous, we feele the frailtie of our nature to bee so peruerse and apt to sinne, that when thou by the gifts of thy holy Spirit doost moue vs,

and

and as it were call vs, yea rather drawe vs vnto thee: then are wee drawne away and tempted of our owne concupiscence and lust, beside the great and daungerous assaults of the world & diuil: therefore (faithfull Father) we thy poore children, beseech thee to take from vs all those euils and occasions that may draw vs from thee. Oh deare God, protect, defend and strengthen vp against all the suggestions and assaults of our enemies, the worlde, the flesh and the diuill, that neither in prosperitie we wax hautie or high minded, to say vnthankfully, what fellow is the Lord? nor yet in the aboundance of temptations, anguish, veration, tribulation, or persecution to be oppressed with feare, nor deceiued by flatterie, not yet to fall in despaire and so vtterly perish: but in all dangers and perilles of temptations, and in the midst of

the ſtormie tempeſts of tribulation (deere Father) make vs thy poore Children to feele the conſolation of the certaintie of our eternall election in Chriſt Jeſus our Lord, and to perceiue thy fatherly ſuccour readie to helpe vs, leaſt that wee being ouercome with the wicked ſleight & deceitfull inuaſions of the enemye, ſhould (as without thy grace and mercifull protection wee ſhall) bee drawne into an obſtinate mind, and ſo ſhut vp the Cunduit that ſhould lead thy gracious gifts and benefits vnto vs, to our commodities and comfort, that thou mighteſt leade vs forth with the euill doers, and harden our hearts. Therefore (O thy good God giue vs theſe thy good gifts, namely ſtrength, patience, and ioyfulneſſe of heart, to reioyce in temptations, and aſſure vs that it is the triall of our faith, that faith in vs may haue her perfect worke,

that

that when we be well approued and purged with the fire of temptation, wee may finish our life in victorie, and euermore liue with thee in thy heauenly kingdom, where no temptation shall doe vs hurt.

Finally (most mercifull Father) we humbly beseech thee to deliuer vs from this present euill worlde, from all humane and worldly feare, from all infirmities of the flesh and minde, from false prophets and teachers, from false brethren, from traitours and tyrants, &c. And if it be thy good pleasure, and may make most to the glorie of thy name, deliuer vs from the handes of our enemyes, and from all other euils present and to come both of bodie and soule, that wee being by thy great mercie defended from all hurtfull thinges, may alwayes vse these thinges that be profitable for vs, deuoutly giuen to serue thee in good

worke, that the yoake of our enemies, and the bands of our sinne, being shaken off, we may possesse the inheritance of thy heauenly kingdome, which thy deere sonne Iesus Christ hath with his precious blod purchased for thine elect, from the beginning of the world: for thine is the kingdom, thou only hast the maiestie, thou onely art the God aboue al Gods, King of al Kings, and Lord of all Lords: thou only hast ỹ power and authoritie to set vp Kings, and to put them downe: thou liftest the poore out of the dust, and makest him to sit amongest the Princes of thy people: thou onely makest warre to cease, and giuest victorie to whom thou wilt. (Oh deere God) there is neither maiestie, rule, or power, honor nor worship, dignitie nor office, riches nor pouertie, health nor sickneſſe, plentie nor scarcitie, prosperity nor aduersitie, warre nor peace, life

nor

nor death, nor any other thing, but it is all thine, and thou both hast the power, & also wilt giue it to whome it pleaseth thee in thy time and season, that all glorie may bee giuen to thee alone, for thou art worthie.

O deare Father to thee we come therefore for helpe and succour, for without thee there is no helpe at all O good Father deliuer vs from all that is euill in thy sight, for thy diuine names sake, and for thy deere Christes sake, that wee being armed with thy holy armor, and weaponed with thy blessed worde, and instructed by thy holy spirit, may according to thy holy promise, serue thee without feare all the dayes of our life, in such holinesse and righteousnes as is acceptable in thy sight. To thee therefore (our deere Father) our Creator, feeder, protector, gouernor and defender, and thy beloued sonne Jesus Christ our onely

peace, mercieſeate, redeemer, iuſti-
fier, and aduocate, and thy holy ſpi-
rit our ſanctification, our wiſdome,
teacher, inſtructer, and a comforter,
bee all dominion, power, and
glorie, for euer and
euer. Amen.

A Medi-

A Meditation of the comming of Christ to iudgment, and of the reward both *of the faithfull and vnfaithfull.*

O Lorde Iesus Christ, the sonne of the euerliuing god, by whom al things were made and gouerned, as of thy loue for our redemption, thou didst not disdaine to bee our Mediator, and to take vppon thee our nature in the wombe of a Virgin, purely and

and without sinne by the operation of the holy Spirit, that both thou mightest in thine own person wonderfully beautify and exalte our nature, and worke the same in vs also, for abolishing the guiltines of sinne by remission, then sinne it selfe by death, and last of all death, by rayssing vp againe these our bodyes, that they may bee like vnto thine owne glorious and immortall body, according to that power where thou art able to subiect all thinges vnto thee. As I say of thy loue for our redemption thou becamest man, and that most poore and afflicted vppon earth, by the space of xxxiii. yeares at the least, in most humilitie, and paidst the price of our raunsome by thy most bitter death & passion, for the which I moste heartily giue thankes to thee, So of the same thy loue towardes vs in thy good time thou wilt come againe in the clouds

of

of heauen with power, and great glorie, with flaming fire, with thousands of Saints, with Angels of thy power, with a mightie crie and shout of an Archangell, and blast of a Trumpet, suddainly as the lightning which shineth from ỳ East, &c. when men thinke least: Euen as a theefe in the night, when men be all a sleepe, thou wilt so come (I say) thus suddenly in the twinckling of an eye, all that euer haue been, bee, or shall be, with women and children, appering before thy tribunal iudgement seat, to render an account of all things which they haue thought, spoken & done against thy law, openly & before al angels, saints & diuels, and so to receiue the iust reward of thy vengeance, if that they haue not repented & obeyed the Gospell, and so to depart from thee to the diuell and his Angels, and all the wicked which euer haue beene, bee, or shall

be,

be, into hell fire, which is vnquenchable and of paines intollerable, easelesse, endlesse, hopelesse, euen from the face of thy glorious and mightie power: but if they haue repented & beléeued thy Gospel, if they be found watching with their Lampes and Oyle in their handes, if they bee found readie apparailed with the wedding garment of innocencie, if they haue not hardned their hearts, and hourded vp their treasure, procuring thy vengeance in the day of wrath to be reuealed, but haue vsed the time of grace, the acceptable time, the time of saluation, that is the time of this life in ỹ which thou stretchest out thy hand, and spreadest thine armes, calling and crying vnto vs to come vnto thee which art meeke in heart and lowly, for thou wilt ease all that labour, and are heauie laden, if they haue visited the sicke, and prisoners, comforted

forted the comfortleſſe, fedde the hungrie, cloathed the naked, lodged the harbourleſſe: if they haue not loaden their hearts with glutonie and ſurfetting, and carefulneſſe of this life: if they haue not digged and hidde their Talents in the ground, dooing no good therewith, but haue beene faithfull to occupie thy giftes to thy glorie, and heere waſhed their garments in thy blood by heartie repenting thereof.

Then ſhall thy Angels gather them together, not as the wicked which ſhall bee collected as fagots, and caſt into the fire: but as the good Wheate that is gathered into thy barne: then ſhall they be caught vp to meet thee in the cloudes. then ſhal their corruptible bodie put on incorruption: then ſhall they bee indued with immortalitie and glory: then ſhall they bee with thee, and goe

whither thou goest: then shall they heare, Come blessed of my father, posses the kingdom prepared for you from the beginning, &c. then shall they be set on seats of maiestie, iudging the whole world: then shall they reigne with thee for euer: then shall God be all in al with them, and to them: then shal they enter and inherite heauenly Ierusalem, and the glorious restfull land of Canaan, where is alway day & neuer night, where is no manner of weeping, teares, infirmitie, hunger, cold, sicknesse, enuie, malice or sinne, but alwayes ioy without sorrow, mirth out measure, p'easure without pain, heauenly harmonie, most pleasant melodie, saying and singing, Holy, Holy, Lord God of hostes, &c. In summe, the eye hath not seene, the eare hath not heard, neither hath it entred into the heart of man, that they shall then inherite and moste

surely enioy, although here they be tormented, prisoned, burned, sollicited of Sathan, tempted of the flesh, & entangled with the world, where through they are enforced to crie, thy kingdome come, come Lord Iesu, &c. How amiable are thy tabernacles? Like as the Hart desireth the water brookes. &c. Now let thy seruant depart in peace: I desire to be dissolued and to be with Christ: we mourne in our selues waiting for the deliuerance of our bodie, &c. Oh gracious Lord, when shall I finde such mercie with thee that I may repent, beleeue, hope and looke for this grace, with the full fruition of those heauenly ioyes, which thou hast prepared for all them that feare thee, and so rest with thee for euermore.

A Medi-

A Meditation concerning the ſober vſage both of the bodie, and the pleaſures of *this life.*

THis our bodie which God hath made to be the tabernacle and manſion of our ſoule for this life, if wee conſidered accordingly: wee could not but vſe it otherwiſe then we doe: that is, we would vſe it for the ſoules ſake, beeing the gueſt thereof, and not for the bodie it ſelfe, and ſo ſhould it bee ſerued

serued in things to helpe, but not to hinder the soule. A seruant it is, and therefore it ought to obey to serue the soul, that the soule might serue God, not as the body wil, neither as the soule it self wil, but as God wil, whose will we should learn to know & behaue our selues therafter. The which thing to obserue is hard for vs: now by reason of sin which hath gottē a mansion house in our bodies and dwelleth in vs as doth the soul, to the which (sinne I meane) we are altogether of our selues inclined, because wee naturally are sinners and borne in sinne, by reason wherof we are readie as seruants to sin, and to vse our bodies accordingly, making the soule to sit at rewarde, and pampering vp the seruant to our shame. Why therefore good Lord that it would please thee to open this geere vnto mee, and to giue mee eyes to consider effectually this my

bodie

bodie what it is, namely a Seruant lent for the ſoule to ſoiourne in, and ſerue thee in this life: yea it is by reaſon of ſinne that hath his dwelling there, become now to the ſoule nothing els but a priſon, & that moſt ſcant, vile, ſtinking, filthie, & therefore in danger of miſeries, to many in all ages, tymes & places, till death hath turned it to duſt whereof it came, and whither it ſhall returne, that the ſoule may returne to thee from whence it came, vntill the day of iudgement come, in ỹ which thou wilt raiſe vp that bodie, that then it may be partaker with the ſoul, & the ſoule with it inſeparably of weale or woe, according to that is done in & by the ſame bodie here now in earth.

Oh that I could conſider often & heartily theſe things, then ſhould I not pamper vp this bodie to obey it, but bridle it that it might obey the ſoule: then ſhould I ſæle the pain it

putteth

putteth my soule vnto, by reason of sin and prouocation to all euill, and continually desire the desolution of it with Paul, and the deliuerance from it, asmuch as euer did prisoner his deliuerance out of prison, for alonely by it the diuel hath a doore to tempt, and so to hurt me: in it I am kept from thy presence, and thou from being so conuersant with mee as else thou wouldest be: by it I am restreined from the sense & feeling of all the ioyes and comforts (in maner) which are to be taken as ioyes and comforts in deed. If it were dissolued and I out of it, then could sathan no more hurt me: then wouldst thou speake with mee face to face: then the conflicting time were at an ende: then sorrow would cease, and ioy would increase, and I should enter into inestimable rest. Oh that I considered this accordingly.

An

Another meditation to the ſame effect.

THe beginning of all euill in our kind of liuing, ſpringeth out of the deprauation and corruptneſſe of our iudgement, becauſe our will alwayes followeth that which reaſon iudgeth to be followed.

Now that which euerie man taketh to be friendly, and agreeing to his nature, the ſame doth hee iudge neceſſarily to be good for him, and to be deſired.

This is meate, drinke, apparell, riches, fauour, dignitie, rule, knowledge, and ſuch like, becauſe they are thought good and agreeing either to the bodie, or to the minde, or to both: for they helpe either to the conſernation, or to the pleaſure of man, accounted of euerie one, amongſt good things.

Howbeit ſuch is the weakines of

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our wit on the one part, & the blindnesse and to much rage of our lusts on the other part, that we being left to our selues, cannot but in the desire of things which we iudge good and agreeing to our nature, by the iudgement of our sences and reason: wee cannot (I say) but ouerpasse ỳ bounds whereby they might bee profitable vnto vs, and so we make them hurtfull to vs, which of themselues are ordained for our health. What is more necessarie thẽ meate and drinke, or more agreeing to nature? but yet how few be there which doe not hurt themselues by them? In like manner it goeth with riches, estimation, friends, learning &c. Yea, although wee bee in these most temperate, yet when there wanteth the spirit of our regeneratour, wee are so drowned in them, that we vtterly neglect to lift vp our minds to the good pleasure of God,

to

to the end we might immitate and follow GOD our maker by yeelding our selues ouer, duly to vse his giftes, to that common and priuate vtilitie of our neighbours.

But now, God onely is life and eternitie, and cannot but demaund of vs his handye worke, that wee should render our selues and all we haue, to the end whereof wee were made, that is, to remsemble for our portion his goodnes, as those which bee nothing else but witnesses and instruments of his mercy. So that when we wholy do naturally striue against that kinde of life wherto he hath created vs, by seeking alwaies our selues: what other thing ought to insue, but that hee should againe destroy vs and take away his notable giftes, wherewith hee endued vs, that by all kinde of wel doing we should re^emble his image? yea what other thinges may insue but that

that hee should leaue vs & ỹ eternally, that we might feele, and by experience proue how bitter a thing it is to leaue the Lord, in whome is al goodnes. Oh that therfore I might finde such fauour in thy sight deere father, that thou wouldest worke in me by thy holye spirit a true knowledge of all thinges and hearty loue to the same, through Iesus Christ our Lord and only Sauiour. Amen.

A Meditatiõ for exercise of true mortification.

HE that will be readie in weighty matters to deny his owne will and to bee obedient to the will of God, the same had need to accustome himselfe to denye his desires in matters of lesse weight, and to exercise mortificatiõ of his own will in trifles. For if ỹ our affectiõs by this dayly custome, bee not (as it were) halfe

halfe slaine, surely, surely, when the plague shall come, we shall finde the more to doe. If wee cannot watch with Christ one houre, as he saith to Peter, wee vndoubtedly can much lesse goe to death with him. Wherefore ỹ in great temptations we may be readie to say with Christ, not my will but thine bee done: in that this commonly commeth not to passe but where the [illegible] rootes of our lusts by thy grace (deere father) are almost rotten and rooted out by a dayly deniall of that they desire, I humbly beseech thee for Christs sake to helpe me herein. First pardon me my cherishing, and (as it were) watering of mine affections, obeying them in their deuiles and superfluous desires, wherethrough in that they haue taken deepe roote, and are too liuely in me, I secondly do beseech thee to pull them vp by the roots out of my heart, and so hence forth so or-

der

der me, that I may continually accustome my selfe to weaken ỹ principall roote, that the by rootes & brãches may loose al their power. Graũt mee I beseech thee that thy grace may dayly mortifie the concupisence of pleasant things, that is of wealth, riches, glorye, libertie, fauour of men, meates, drinks, apparell, ease, yea & life it selfe, that the horrour and impatiencie of more greeuous things, may be weakned, & I made more pacient in aduersity. Whereunto I further desire and pray thy goodnes (deere Father) that thou wilt ad this, namely that I may forever become obedient & ready to thy good wil, in all things heartilie and willingly to serue thee and doe whatsoeuer may please thee. For doubtles although we accustome our selues in the pleasant thinges of this life to a mortification and deniall of our selues: yet we shall finde enough to

doe when more bitter and weighty crosses come. For if thy Sonne our Sauiour (euer wont to obey thy good will) praied so heartily and often, not my will but thy will be done: whereby he declareth himselfe to be very man: how can it be but we whose nature is corrupt, not onely in natiuitie but in the rest of our whole life also, shal finde both our hands full in great and greeuous temptations, wholy to resigne our selues vnto thee: Graunt therefore, deere Father, for Christes sake, to mee a miserable wretch, thy grace and holy Spirit to be effectual in mee, that dayly I may accustome my selfe to denie my will in more easie & pleasant thinges of this life, that whē neede shall bee, I may come with Christ to thee with a resigned wil, alwaies stedfastly expecting thy mercy, & in the meane season, continually obeying thee with readinesse and willingnes, doing what soeuer may most

please

please thee, through Christ our Lord, which liueth with thee, &c.

A Godly meditation and instruction of the prouidence of God towards mankinde.

THis ought to bee vnto vs most certaine that nothing is done without thy prouidēce (O my Lord) that is, ỹ nothing is done be it good or bad, sweete or sower, but by thy knowledge, that is by thy will, wisdome, & ordinance: for all these (knowledge doth comprehend in it) as by thy holy worde wee are taught in manie places, that euen the life of a sparrowe is not without thy will, nor any libertie or power vpon a pocket haue al the deuils in hell, but by thy appointment and will, which will wee alwaies must beleeue moste assuredly to bee all iust and good, howsoeuer otherwise it seeme

vnto vs. For thou art merueilous loue and not comprehensible in thy waies, and holy in all thy workes. But hereunto it is necessary also for vs to knowe no lesse certainely that thoutgh all thinges be done by thy prouidence, yet the same prouidence hath many and diuers meanes to worke by, which meanes being contemned, thy prouidence is contemned also.

As for example, meate is a meane to serue thy prouidence for the preseruation of health and life heere, so that hee which contemneth to eate because thy prouidence is certaine & vnfallible: the same contemneth thy prouidence. Indeede if that it were so that meate could not be had, then should wee not tie thy prouidence to this meane, but make it free, as thou art free, that is, that without meate thou canst helpe & giue health & life, for it is not of any neede that thou

thou vsest any instrument or meanes to serue thy prouidence: thy power & wisdome is infinit, & therefore shold we hang on thy prouidence euen when all is cleane against vs. But for our erudition and infirmities sake it hath pleased thee by meanes to worke, and deale with vs heere, to exercise vs in obedience, and because wee cannot els (so great is our corruption) sustaine thy naked and bare presence:

Graunt me therefore deere Father I humbly beech thee for Christs sake, that as I something now know these things, so I may vse this knowledge to my comfort and commoditie in thee: that is, graunt that in what state soeuer I be, I may not doubt, but the same doth come to mee by thy most iust ordinance, yea by thy merciful ordinaunce, for as thou art iust so art thou merciful, yea thy mercy is aboue all thy works. And by this

knowledge graunt meeÿ I may humble my self to obey thee, & look for thy help in time cõuenient, not onely when I haue meanes, by which thou maist work & art so accustomed to doe: but also when I haue no meanes but am destitute, yea, when that all meanes bee directly and cleane against me, graunt (I say) yet that I may still hang vpon thee and thy prouidence, not doubting of a Fatherly end in thy good time.

Againe, least I should contemne thy prouidence, or presume vpon it by vncoupling those things which thou hast coupled togeather, preserue me from neglecting thy ordinarie and lawful meanes in all my needes, if so bee I may haue them and with good conscience vse them, although I knowe thy prouidence be not tied to them, further then pleaseth thee: but graunt that I may with diligence, reuerence and thankfulnesse, vse them,

and

and thereto my diligence, wisdome and industrie in all things lawful, to serue thereby thy prouidence, if it so please thee, how bee it so that I hang in no part on the meanes, or on my diligence, wisdome and industrye, but onely on thy prouidence, which more and more perswade me to bee altogether fatherly and good, how farre soeuer otherwise it appeere and seeme, yea is feit of mee. By this I beeing preserued from negligence on my behalfe and dispaire or murmuring towards thee, shall become diligent and pacient through thy meere and alone grace: which giue and increase in me, to praise thy holy name for euer, through Jesus Christ our Lorde and onely Saviour. Amen.

A Meditation of Gods presence.

THere is nothing that maketh more to true Godlinesse of life then that perswasion of thy pre-

sence.

fence (deere Father) and that nothing is hid from thee, but all to thee is open and naked, euen the verie thoughts which one day thou wilt reueale and open, eyther to our praise or punishment in this life. As thou diddest Dauids faultes which he did secretly. 2. Reg. 12. or in the life to come Math. 25. For nothing is so hid that shall not be reuealed.

Therefore doth the Prophet say, woe vnto them that keepe secret their thoughtes, to hide their counsell from the Lord, and doe their workes in darkenesse, saing, who seeth vs? Graunt to mee therefore (deere God) mercie for al my sinnes, especially my hid and close sins: enter not into iudgement with me, I humbly beseech thee, giue me to beleeue truly in thy Christ that I neuer come in thy iudgement for thē, ỹ with Dauid I might so reueale them & confes them vnto thee, that thou wouldest

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couer them. And graunt further, that hencefoorth I alwaies thinke my selfe continually conuersant before thee, so that if I doe well I passe not of the publishing of it as hipocrites doe, if I doe or thinke any euil, I may foorthwith know that the same shall not alwaies bee hid from men.

Graunt me that I may alwaies haue in minde that day wherin my workes of darkenes shall be illumined and also the sentence of thy Son, that nothing is so secret which shall bee reuealed. So in trouble and wrong I shall finde comfort, and otherwise bee kept through thy grace from euill, which doe thou worke I humbly beseech thee for Christs sake. Amen.

A Meditation of Gods power beauty and goodnesse, &c.

BEcause thou Lord wouldest haue vs to loue thee not onely as thou

doest will, entice, allure and prouoke vs: but also dooſt commaund vs ſo to doe, promiſing thy ſelfe vnto ſuch as loue thee, & threatening vs with damnation if we doe other wiſe: whereby we may ſee both our great corruption & naughtines, & alſo thine exceeding great mercy towards vs. Firſt concerning our corruption & naughtines, what a thing is it, that power, riches, authority, beautie, goodnes, liberalitie, truth, Iuſtice, which al thou art good Lord, cannot moue vs to loue thee whatſoeuer thyngs we ſee, faire, good, wiſe, mightie, are but euen ſparkles of the power, beauty, goodnes, wiſdome, which thou art. For to the end thou mighteſt declare thy riches, beautie, power, wiſdome, goodneſſe, &c. thou haſt not onely made but ſtill dooſt conſerue all creatures to be (as Dauid ſaith of the heauens) declarers and ſetters forth of thy glorie, and as a booke to teach

vs to knowe thee.

How fayre thou art, the beautie of the Sunne, Moone, Starres, light, flowers, Riuers, fields, hilles, birds, beastes, men and all the creatures, yea the goodly shape and forme of the whole world doth declare.

How mightie thou art, wee are taught by the creation of this worlde euen of naught, by gouerning the same, by punishing the wicked mighty Giants thereof, by ouerthrowing their deuises, by repressing the rages of the Sea within her boundes, by stormes, by tempests, by fires: these and such like declare vnto vs thine inuinsible, almightie and terrible power, whereby thou subduest al thinges vnto thee.

How rich thou art, this world thy great and infinit treasure house doth well declare. What plentie is there, not onely of thinges, but also of euerie kinde of things,

Yea

Yea how dooest thou yearely and dayly multiply these kindes? How many seedes doost thou make of one seede, yea what great increase dost thou bring it vnto? These cannot but put vs in remembrance of the exceeding riches that thou hast. For if to thine enemies which loue thee not (as the most part in this world be) for them thou giuest so plentifully thy riches heere: what shall we think that with thy selfe thou hast laide vp for thy friendes? How good thou art, all creatures generally and particularly doe teach. What creature is there in the world which thou hast not made for our commoditie? I wil not say howe that thou mightest haue made vs creatures without sence or reason if thou hadst would. But amongst all thinges none doth teach vs so much thy great loue towards vs, as doth the death of thy most deerely beloued son, who suf-

fered

fered the paines and terrors thereof, yea and of hel it selfe for our sakes: If this thy loue had bin but a small loue, it would neuer haue lasted so long nor Christ should neuer haue died.

A Meditation of death, and the commoditie it bringeth.

WHat other thing doe we daily in this present life, theu heape sinne to sinne, and hoord vp trespasse vpon trespasse: so that this day is worse alwaies then yesterday by encreasing as daies so: sins, and therefore thy indignation good Lord against vs: but when we shal be let goe, out of the prison of the bodie and so taken into thy blessed companie: then shal wee bee in most safetie of immortalitie and saluation: then shall come vnto vs no sickenes, no neede, no paine, no kinde of euill to soule

soule or body, but whatsoeuer good we can wish, that shal we haue, and whatsoeuer we lothe, shal be far from vs. O deere father, that we had faith to beholde these things accordingly: oh that our hearts were persuaded thereof and our affections enflamed with the desire of them! Then should we liue in longing for that which now we must loathe. Oh helpe vs & graunt that we being ignorant of things to come, & of the time of our death (which to thee is certain) may so liue & finish our iorney heere, that we may be ready & then depart, when our departing may make most to thy glorie and our comfort, through Iesus christ. What is this life but a smoke, vapour, a shadow, a warfare, a bubble of water, a word, grasse, a flower? Thou shalt die is most certaine, But of the time no man can tel when. The longer in this life thou doost remaine, the more thou sinnest, which

which will turne to thy more paine. By cogitation of death, our mindes bee often in manner oppressed with darknesse, because we doe but remember the night of the bodie, forgetting the light of the minde, & of the resurrection. There to remember the good thinges that after this life shal ensue, without wauering, incertaintie of faith, and so shall they be the more desired. It is like a sailing ouer the sea to thy home & Country, it is like a medicine or purgation to the health of the soule and bodie, it is the best Phisition, it is like a Womans trauaile, for as the childe (being deliuered) commeth into a more large place then the wombe wherein it did lie before: so the soule being deliuered out of the bodie, commeth into a much more large and faire place, euen into Heauen.

A Godly

A Godly Meditation of the passion of our Sauiour Iesus Christ.

O My Lord Iesus Christ the sonne of the euerlasting & Almightie God, by whom al things were made, & be ruled and gouerned, thou the liuely Image of the substance of the Father, the eternal wisdome of God, the brightnesse of his glorie, God of God, light of light, coequall, coeternall, and consubstantiall with the Father, thou of the loue thou hadst to mankinde, that when he was fallen from the fellowshippe of God into the societie of Sathan and all euil, diddest vouchsafe for our redemption to become a mediator betweene God & man, taking to the God-head our nature, as conserning the substance of it, and so becamest man, also the heire of all, and moste mercifull Messias, which by the power of thy God-

head

head, and merits of thy man-hood, hast made purgation of our sinnes, euen by thine own selfe, whilst thou wast heere on earth, beeing now set on the right hand of thy Father for vs, euen now concerning our nature in maiestie glorie, and power infinite: I beseech & humbly pray thy mercie, to graunt mee at this present, to rehearse some of thy passion and sufferings for mee, the last night thou wast heere before thy death, that thy good Spirit might thereby bee effectuall to worke in me faith, aswell of the pardon of my sinnes by them, as mortification of mine affections, comfort in my crosses, and patience in afflictions. Amen.

In the midst of thy last supper with thy deere Apostles these things could not but bee before thee, namely that they all would leaue thee, the moste earnest, would forsweare thee, & one of the xii. should most traiterously

ly

ly betray thee, which were no smal crosses vnto thee. Iudas was admonished of thee to beware, but whē hee tooke no heede, but wilfully went out to finish his worke, contemning thy admonitiō and counsell: hee could not but vexe thy most louing heart. After supper there was cōtention amongst the Disciples who should bee greatest after thee: yet dreaming carnally of thee and thy kingdome, and hauing this affection of pride and ambition busie amongst them, notwithstanding thy diligence in reproouing and teaching them.

After thy admonition to them of the crosse that would come, thereby to make them more vigilant: so grosse were they, that they thought they could with their two swordes put away all perils which was no little grief vnto thee. After thy comming to Gethsemane, heauines oppressed thee, and therefore thou wouldest

thy

thy Disciples to pray: thou didst tel to Peter this fellowes, that thy heart was heauy to death, thou didst wil them to pray, being careful for them also least they should fal into temptation. After this thou wentst a stones cast from them and didst pray thyself, falling flat and groueling vpon the earth, but alas thou feltst no comfort and therefore thou camest to thy Disciples, which of all other were most sweete and deere vnto thee: but loe to thy further discomfort, they passe neither of thy perils nor of their owne, and therefore sleepe apace. After thou hadst waked them, thou goest againe to pray, but thou foundest no cõfort at all, and therfore didst returne againe for some comfort at thy deerest friends hãds. But yet againe alas they are fast asleepe, whereupon thou art enforced to goe againe to thy heauenly Father for some sparke of cõfort in these thy wonderfull crosses & agonies:

agonies: now heere thou wast so discouraged and so comfortles, that euen streames of blood came running from thine eyes and eares, & other parts of thy bodie: But who is able to expresse the infinitenes of thy cresses euen at thy being in the Garden? all which thou sufferedst for my sake, aswell to satisfie thy fathers wrath for my sinnes, as also to sanctifie all my sufferings the more gladly to be sustained of me.

After thy bloodie prayer, thou camest, & yet againe foundest thy Disciples a sleepe, and before thou canst wel awake them, loe Iudas commeth with a great bād of men, to apprehēd thee as theefe, and so dooth, leading thee away bound to the high Bishops house Annas, and so from him to Caiphas. Heere now to augment this thy misery, beholde thy Disciples flee frō thee, false witnes be brought against thee, thou art accused and con-

condemned of blasphemie, Peter even in thy sight forswereth thee, thou art vniustly striken for answering lawfully, thou art blindefeeld, stricken and buffeted all the whole night in the bishop Cayphas house of their cruell Seruants.

In the morning by times, thou art condemned againe of the Priestes of blasphemie, and therefore they bring ȳ before the secular power to Pilate, by whome thou art openly arraigned as other theeues and malefactors were: when he sawe that thou wast accused of malice, yet hee did not dismisse thee but did send thee to Herod, where thou wast derided shamefully in comming and going to & from him al the way wonderfully, especially after Herod had apparelled thee as a Foole.

Before Pylate againe therefore thou wast brought, & accused falsly, no man did take thy parte or speake a good

good word for thee.

Pilate caused thee to be whipped and scourged, & to be handled most pitifully, to see if any pitty might appeare with the Prelates, but no man at all pitied thee.

Barrabas was preferred before thee, all the people (head & taile) was against thee & cried hang thee vp: vniustly to death wast thou iudged, thou wast crowned with thornes that perced thy braines: thou wast made a mocking stocke, thou wast reuiled, rehaited, beaten & most miserably handled. Thou wentest through Ierusalem to the place of execution, euen the mount of Caluarie. A great Crosse to hang thee on was laide vpon thy backe to beare and drawe, as long as thou wast able.

Thy bodie was racked to be nailed to the tree, thy handes were bored throwe, and thy feete also. Nailes were put throwe them to fasten

thee

thee thereon, thou wast hanged betweene Heauen & earth as one spewed out of heauen, & vomited out of the earth, vnworthy of any place: the high Priests laughed thee to scorne, the Elders blasphemed thee, & said God had no care for thee: the common people laught and cried out vpon thee, thirst oppressed thee, but Vinagre onely and Gall was giuen to thée to drinke, heauen shined not on thee, the Sun gaue thee no light, the earth was afraid to beare thee, Sathan tẽpted thee, and thine owne sences caused thee to crie out, my God, my God why hast thou forsaken me? Oh wõderful passions which thou sufferedst!

In them thou teachest mee, in them thou comfortest mee, for by them God is my Father, my sinnes are forgiuen, by them I should learne to feare God, to loue God, to hope in God, to hate sinne, to be patient, to call vpon God

and

and neuer to leaue him for any temptations, but with thee still to crie Father, into thy hands I commend my Spirit.

A confession of sinnes and prayer for the mittigating of Gods wrath and punishment for the same.

O Almightie GOD King of all Kings & gouernour of all things whose power no creature is able to resist, to whome it belongeth iustly to punish sinners and to be mercifull vnto them that trulie repent: we confes that thou doest most iustly punish vs, for we haue greeuously sinned against thee, and we acknowledge that in punishing ꝑ thou doest declare thy self to be our most mercifull Father, aswel because thou doost not punish vs, in any thing as wee haue deserued: as also because, by

punishing vs thou doest call vs, and (as it were,) drawe vs to increase in repentance, in faith, in prayer, in contemning of the world and in heartie desiring for euerlasting life, and thy blessed presence. Graunt vs therefore gratious Lord, thankefully to acknowledge thy great mercie, which hast thus fauourably delt with vs, in punishing vs not to our confusion but to our amendment: And seeing thou hast sworne that thou wilt not the death of a sinner but that hee turne & liue, haue mercie vpon vs and turne vs vnto thee for thy deerely beloued Son Iesus Christs sake whom thou wouldest should be made a slaine sacrifice for our sinns, thereby declaring thy great and vnspeakable anger against sinne and thine infinite mercy towards vs sinfull wretches.

And for asmuch as the dulnesse of our hearts, blindnesse and corruption is such, that wee are not able to a-

rise vp vnto thee by faithfull & heartie praier, according to our great necessitie, without thy singular grace and assistance: grant vnto vs (gracious Lord) thy holy and sanctifying Spirit to worke in vs this good worke with a pure and cleane minde, with an humble and lowely heart, with grace to wey and consider the neede and greatnes of that we doe desire and with an assured faith and trust that thou wilt graunt vs our requestes because thou art good and gracious euen to yong rauēs calling vpon thee: much more then to vs, for whome thou hast made all things, yea and hast not spared thine owne deere Sonne, because thou hast commaunded vs to call vpon thee, because thy throne whereunto wee come is a throne of grace and mercie, because thou hast giuen vs a mediator Christ to bring vs vnto thee, beeing the way by whom wee come, being

beeing the doore by whome wee enter, and beeing our head on whome wee hang and hope, that our poore petitions shal not be in vaine through and for his names sake.

Wee beseech thee therefore of thy rich mercie, wherein thou art plentifull to all them that call vppon thee, to forgiue vs our sinnes, namely our vnthankefulnesse, vnbeleefe, selfe loue, neglect of thy worde, securitie, ipocrisie, contempt of thy long suffering, omission of prayer, doubting of thy power, presence, mercie, and good will towards vs, vnsenciblenesse of thy grace, impaciencie, &c. and to this thy benefite of correcting vs, & these thy gracious giftes, repentance, faith, the Spirit of Prayer, the contempt of this worlds hearty desiring of euerlasting life: indue vs with thy holy Spirit according to thy couenant and mercie, as well to assure vs of pardon

and that thou doost accept vs into thy fauour, as thy deere children in Christ and for his sake: as to write thy lawe in our hearts, so to worke in vs, that we may now begin and goe forwards in beleeuing, liuing, feating, obeing, praying, hoping and seruing thee, as thou doost require most fatherly and most iustly of vs, accepting as perfect through Christ and by imputation.

And moreouer when it shall be thy good pleasure and most to thy glorie, deliuer vs wee beseech thee out of the hands of thine aduersaries by such meanes, bee it death, or life, as may make to our comfort moste in Christ. In the meane season & for euer, saue vs, and gouerne vs with thy holy spirit and his eternall consolation.

And concerning thine aduersaries which for thy sake are become our aduersaires, so many of them as are to be conuerted, we besech thee to showe thy

thy mercie vpon them and to conuert them, but those that are not to be conuerted, which thou onely dooſt know (moſte mightie God & terrible Lord) confound, and get thy name a glory ouer them: abate their pride, aſſwage their malice, bring to naught their deuelish deuiſes, and graunt that wee & all thine afflicted children may bee armed with thy defence, weaponed with thy wiſdome & guided with thy grace and holy ſpirit, to bee preſerued for euer from all giuing of offences to thy people, and from all perils, to glorifie thee which art the onely giuer of all victory through the merits of thy onely Son Jeſus Chriſt our Lord, Amen.

Another confeſſion of Sinnes.

AS Dauid ſeeing thine Angel with his ſwoorde ready drawne (moſte righteous Lord) to plagus Jeruſalem,

rusalem, cried out vnto thee, it is I (Lord) that haue sinned & I y haue done wickedly, thine hand Lord be on me, and not on thy poore sheepe, where through, thou wast mooued to mercie, and baddest thine Angell put vp his swoord, thou haddest taken punishment enough: euen so we (gracious Lord) seeing thy fearefull swoorde of vengeance readie drawne, and presently stricken against this common weale, and thy Church in the same, wee (I say) are occasioned, euerie man now, to cast off our eyes frō beholding & narrowly spying out other mens faults, & to set our owne only in thy sight, that with the same Dauid thy seruant, and with Ionas in the ship we may cried It is we (O Lord) which haue sinned and procured this thy greeuous wrath.

And thus, wee now gathered together in Christes name, doe acknowledge, confessing our selues guiltie of horrible

horrible ingartitude for our good King, for thy Gospell and pure Religion, and for the peace of thy Church and quietnesse of the common weale, besides our negligences and many our greeuous sinnes, where through wee haue deserued not onely these but much more greuous plagues', if that euen presently thou diddest not (as thou wert wont) remember thy mercie.

Heere vpon (that thou in thine anger, remembrest thy mercie before we seeke and sue for it) wee take boldenesse as thou commaundest vs to doe in our trouble, to come and call vpon thee, to bee mercifull vnto vs, and of thy goodnesse nowe wee humbly in Christes name, pray thee to holde thy hand and cease thy wrath, or at the least so to mittigate it, ꝑ this Realme may be quietly gouerned vnder our gratious King James, ꝑ it may be a harborowe for thy

Church

Church and true Religion, which doe thou encrease among vs, according to thy great power and mercie, and we shall praise thy name for euer, through Iesus Christ our onely mediatour and Sauiour. Amen.

A Prayer for the remission of Sinnes.

O My Lorde GOD and deere Father, what shall I say, that seeing all things to be in manner with me as in the wicked? blinde is my minde, crooked is my will, and peruerse concupiscence is in me as a spring or stinking puddle.

Oh how faint is faith in mee? how little is loue to thee or thy people? how great is selfe loue? how hard is my heart? &c. By the reason whereof, I am moued to doubt of thy goodnesse towards me whether thou art my Father or no, and whether I be thy Childe

Childe or no, Indeed worthily might I doubt if that the hauing of these were the causes, and not the fruites rather of thy children. The causewhy thou art my Father is thy mercie, goodnesse, grace and truth in Christ Jesus, the which cannot but remain forcuer. In respect wherof thou hast borne me this good will, to accept mee into the number of thy Children, that I might bee holy, faithfull, obedient, innocēt, &c. And therefore thou wouldest not onely make me a creature after thine image, enduing me with right limmes, shape, forme, memorie, wisdome, &c. Where thou mightest haue made me a beast, a maimed creature lame blinde, frantick, &c. but also thou wouldest that I should be borne of Christen parents, brought into thy Church by baptisme, and called diuers times by the ministrye of the word into thy kingdome, besides the innumerable other benefits, al-

waies

waies hetherto powred vpon me. All which thou hast done of this thy good wil that thou of thine own mercy bearest to me in Christ: for Christ before the world was made. The which thing, as ỹ requirest straightly that I should beleeue without doubting: so in all my needs, that I should come vnto thee as to a Father & make my mone without mistrust of being heard in thy good time, as moste shall make to my comfort. Loe therfore to thee deere Father I come through thy sonne our Lord, mediatour and aduocate Iesus Christ, who sitteth on thy right hād making intercession for me, and pray thee of thy great goodnesse and mercy in Christ, to be merciful vnto me, that I may feele indeede thy sweet mercie as thy Childe. The time (Oh deere father) I appoint not, but I pray thee that I may with hope still expect & look for thy help. I hope that as

as for a little while thou hast left me, yᵘ wilt come & visite me, & that in thy great mercy wherof I haue neede by reason of my great miserie. Thou art wont for a little season in thine anger to hide thy face from thē whome thou louest, but surely (Oh redeemer in eternal mercies) yᵘ wilt shew thy compassions, for when yᵘ leauest vs (Oh Lord) yᵘ dost not leaue vs verie long, neither dost yᵘ leaue to our losse, but to our lucre & aduantage, euen yᵘ thy holy spirit with bigger portion of thy power & vertue may lighten & cheere vs, that the wāt of feeling to our sorrowe may be recōpenced, plentifully with yᵘ liuely sence of hauing thee to our eternal ioy, & therfore yᵘ swarest that in thine euerlasting mercie, thou wilt haue compassion vpon vs. Of which thing (to the end we might be most assured) thine oathe to be marked, for thou saist As I haue sworne that I will not

bring

bring any more the waters to drown the world: so haue I sworne that I will neuer more bee angry with thee nor reprooue thee. The mountaines shall remoue and the hils shall fall downe, but my louing kindenes shal not moue, and the bond of my peace shall not faile thee, thus saith the Lord our merciful redeemer. Deare father therfore I pray thee remember (euen for thine owne truth and mercies sake) this promise and euerlasting couenant which in thy goodtime I pray thee to write in my heart, ỳ I may knowe thee to bee the onely true God and Iesus Christ whome thou hast sent: that I may loue thee with all my hart for euer, that I may loue thy people for thy sake, that I may be holy in thy sight through Christ, that I may alwaies not onely striue against sinne, but also ouercome ỳ same dayly more & more, as thy Children doe, aboue all things, desiring

desiring the sanctification of thy name, The comming of thy kingdome, & ỹ doing of thy will heere on earth as it is in heauen &c. through Iesus Christ our redeemer, mediatour and aduocate. Amen.

Another Prayer for remission of sinnes.

O Gracious God which seekest al meanes possible how to bring thy Children in the feeling and sure sence of thy mercie, and therefore whē prosperitie wil not serue, then sendest thou aduersitie, graciously correcting them heere whome thou wilt shall with thee elsewhere liue for euer, we poore misers giue humble praises and thankes vnto thee (deere Father) that thou hast vouchsafed vs worthie of thy correction at this present, hereby to worke that which we in prosperity and libertie did neglect. For the which neglecting & many other our grieuous sinnes, whereof

wee

wee now accuse our selues before thee (most mercifull Lord) thou mightest moste iustly haue giuen vs ouer and destroyed vs both in soule & bodies.

But such is thy goodnesse toward vs in christ, that thou seemest to forget al our offences, and as though wee are farre otherwise then wee bee indeed: thou wilt that we should suffer this crosse now laide vpon vs for thy truth and Gospels sake, and so to bee thy witnesses, with the Prophets, Apostles, Martirs and confessors, yea with thy Deerely beloued Sonne Jesus Christ, to whome thou doost nowe heere begin to facion vs like, that in his glorie wee may bee like him also.

Oh good God, what are wee on whome thou sholdest shew this great mercie? Oh louing Lorde forgiue vs our vnthankfulnesse and sinnes. Oh faithfull Father giue vs thy holy spirit now to crie in our harts Abba deere

deare father, to assure vs of our eternal election in Christ, to reueale more and more thy truth vnto vs, to confirme, strengthen and stablish vs so in the same, thet wee may liue and die in it as vessels of thy mercie, to thy glorie and to the commoditie of thy Church. Indue vs with the Spirit of thy wisdome, that with good conscience, we may alwaies so answere the enemies in thy cause, as may turne to their conuersion or confusion: our vnspeakeable consolation is Iesus Christ, for whose sake we beseech thee hencesoorth to keepe vs, to giue vs patience and to will none otherwise for deliuerance or mitigation of our misery, then may stand alwaies with thy good pleasure and mercifull wil towards vs.

Graunt this deere Father not onely to vs in this place, but also to all other else where afflicted for thy names sake, through the death and merits

merits of Jesus Christ our Lorde. Amen.

A prayer for the deliuerance from sinne and to bee restored to Gods grace and fauour againe.

O Thy Almightie and euerlasting Lord God which hast made heauen and earth. &c. Oh incomprehensible vnitie, Oh alwaies to bee worshipped most blessed trinity: I humbly beseech thee and pray thee, by the assumption and crucified humanitie of our Lord Jesus Christ, that thou wouldest encline and bow downe the great depth of thy deitie, to the bottomlesse pit of my vilitie: driue from me all kinde of vice, wickednesse and sinne, and make in me a new and cleane heart, and renewe in me a right spirit for thy holy names sake.

O Lord Jesu I beseech thy goodnes

nes for the exceeding great loue which drewe thee out of thy Fathers bosome into the woombe of the holy Virgin, and for the assumption of mans nature, wherein it pleased thee to saue me and to deliuer me from eternall death: I beseech thee (I say) that thou wouldest drawe me out of my selfe into thee my Lord God, and graunt this thy loue may recouer againe to mee thy grace, to encrease and make perfect in mee that which is wanting, to raise vp in mee that which is fallen, to restore to me that which I haue lost, and to quicken in me that which is dead and should liue, that so I may become conformable vnto thee in al my life and conuersation, thou dwelling in mee and I in thee, my heart being supplied with thy grace, and setled in thy faith for euer. Oh thou my God, lose and set at liberty my Spirit from all inferior things, gouerne my soule and so worke that both

both in soule and bodie I may bee holy and liue to thy glorie world without end Amen.

A prayer for the obtaining of Faith.

O Mercifull God and deere Father of our Lorde and Saviour Jesus Christ, in whome as thou art well pleased, so hast thou commaunded vs to heare him, for asmuch as hee often biddeth vs to aske of thee, and therto promiseth that thou wilt heare vs and graunt vs that which in his name wee shall aske of thee: loe gratious father, I am bolde to beg of thy mercie through thy Sonne Jesus Christ, one sparcle of true faith & certaine perswasion of thy goodnesse and loue towards me in Christ, where through I beeing assured of the pardon of all my sinnes by the mercies of Christ thy Sonne, may be thankefull to thee, loue thee, & serue

thee

thee in holines and righteousnes, al the daies of my life. Amen.

A Prayer for repentance.

MOst gracious God and merciful Father of our Sauiour Iesus Christ, because I haue sinned & done wickedly, & through thy goodnesse haue receiued a desire of repentãce, wherto this long suffering doth draiue my hard heart: I beseech thee for thy great mercies sake in Christe to worke the same repentance in mée, and by thy spirit, power and grace, to humble, mortifie and feare my conscience for my sinnes to saluation, that in thy good time thou maist comfort and quicken me through Iesus christ thy deerely beloued Sonne. So be it.

A Dialogue or communication betweene Sathan and our Conscience.

Sa.

Sa. THou hast sinned against God therfore thou must die.

Con. Why then died Christ?

Sa. For sinners, but how knowest thou he died for thee?

Con. Because I am a sinner, and he is both able and willing to forgiue me.

Sa. I graunt that he is able to forgiue thee: but how knowest thou hee will?

Con. He would not surely haue dyed if hee would not forgiue.

Sa. But how knowest thou that he will forgiue thee?

Con. Because I would faine bee forgiuen.

Sa. So would Iudas aswell as thou and preuailed not.

Con. The Scriptures went vpon Iudas fact which must needes be fulfilled, they neuer went vpon mine.

Againe Iudas bare a figure of the people of the Iewes, which tribe one-

ly

ly fell from Christ when all other eleuen tribes of the world did sticke fast vnto him: I am a poore sinner of the Gentils, of whome it is written I will bee exalted in the Gentils.

Sa. If thou be a sinner of the Gentils, yet thou must consider thy sinne is great.

Con. I graunt, but Christes passion is greater.

Sa. Oh but thou hast sinned very often.

Con. Tell mee not Sathan what I haue done, but what I will doe.

Sa. Why what wilt thou doe?

Con. By Gods grace my full purpose is hereafter to take better heede and to amend my former life.

Sa. Is that enough thinkest thou?

Con. What lacketh?

Sa. The fauour of God, which hath cleane forsaken thee.

Con. So God fauoured and loued the world, that he gaue his owne deere

Sonne,

Sonne, that whosoeuer seeth him as the Israelites did the brasen Serpent, they shall not perish, but haue life euerlasting.

A short & pithy defence of the doctrine of the holy election and predestination of God, gathered out of the first Chapter of Saint Paules Epistles to the Ephesians. *By Iohn Bradford.*

There is neither vertue nor vice to bee considered according to any outward action, nor according to the will and wisdome of man: but according to the will of God.

Whatsoeuer is comfortable thereto, the same is vertue, and the action that springeth thereof, is laudable and good, howsoeuer it appeare otherwise to the eyes & reason of man: as was the listing vp of Abrahams hand to haue slaine his Sonne.

What-

Whatsoeuer is not conformable to the wil of God, that same is vice, and the action springing thereof is to be disalowed and taken for euil, and that so much the more and greater euil, by how much it is not consonant and agreeing to Gods wil, although it seeme farre otherwise to mans wisdome, as was Peters wish of making three Tabernacles, and ỹ request of some which would haue had fire to haue come odwne from heauē, vpon a zeale to God, &c. Now the will of God is not so known as in his word. Therefore according to it must vice and vertue, good and euil, be iudged, and not according to the iudgement, wisdome, reason and collection of any man, or of all the whole worlde, if all the Angels in Heauen should take their part.

But this word of GOD which is written in the canonicall bookes of the Bible, doth plainely set forth

vnto

vnto vs that God hath of his owne mercy and good will, & to the praise of his grace & glorie in christ, elected some and not al, whome hee hath predestinate vnto euerlasting life in the same Christ, & in his time calleth the, iustifieth them, and glorifieth them, so that they shall neuer perish and erre to damnation finally.

Therefore to affirm, teach & preach this doctrin, hath in it no hurt, no vice no euil, much lesse then hath in it any enormities (as some doe affirme) to the eies & Spirit of them which are guided & wil be by the worde of God.

That God the eternal father of mercies, before the beginning of the world hath of his owne mercie and good will, (and to the praise of his grace and glorie) elected in Christ, some and not all of the posteritie of Adam, whome hee hath predestinate vnto eternall life and calleth them in his time, iustifieth them, and glori-

fieth

sieth them, so that they shall neuer perish or erre to damnation: finally that this proposition is true, and according to Gods playne and manifest wordes, by the helpe of his holy spirit (which in the name of Jesus Christ, I humbly beseech his mercie plenteously to giue to mee at this present & for euer, to the sanctification of his holy name by the helpe (I say) of his holy Spirit, doe so euidently declare, that no man of God shall be able by the word of God euer to impugne it, much lesse to confute it.

In the first Chapter of the Epistle to the Ephesians, the Apostle sayeth thus: beginning at the third verse.

BLessed bee God the Father of our Lord Iesus Christ, which hath blessed vs with all manner of blessings in heauenly thinges by Christ according as hee hath elect

or choſen vs in him before the foundation of the world was laide, that we ſhould be holy and without blame before him through loue, and hath predeſtinate vs (or ordained vs) through Ieſus Chriſt, to be heires vnto himſelfe according to the good pleaſure of his will, to the praiſe of the glorie of his grace, wherwith he hath made vs accepted in the beloued: by whome we haue receaued redemption through his blood and the forgiueneſſe of our ſinnes according to the riches of his grace, which grace hee hath ſhed on vs aboundantly in all wiſdome and vnderſtanding, & hath opened vs the miſterie of his will according to his good pleaſure which he purpoſed in himſelfe to haue it declared when the time was full come, that hee might gather together all things by or in Chriſt, as wel the thinges that bee in heauen

as

as the things that bee in earth euen in or by him: by or in whom we are made heires being therto predeſtinate according to the purpoſe of him which worketh al things according to the decree or counſel of his own wil, that we which hoped before you in chriſt ſhold be vnto the praiſe of his glory in whom yee alſo hoped after that ye heard the word of truth, the Goſpell of your ſaluation wherein you alſo beleeuing, were ſealed with the holy Spirit of promiſe, which is the earneſt of our inheritance vntill the redēption or ful fruitiō of the purchaſed poſſeſſion vnto the praiſe of his glorie.

Thoſe be the wordes of Paul which are faithfully tranſlated according to the verie text in the Greek: out of the which word of Paul we may wel perceiue euerie thing affirmed in my propoſition, as I will giue occaſion plainly to them that will ſee it.

First that the cause of Gods election is of his good wil, the Apostle sheweth in saying that it is through his loue, whereby we are holy & without blame, also according to the good pleasure of his will according to his good pleasure purposed in himselfe, according to his purpose which worketh all thinges after the counsell of his owne will.

Secondly that election was before the beginning of ỹ world, the Apostle plainely sheweth in saying that we were chosen before the foundation of the world was laide, and afterwards in calling it the misterie of his will purposed with himselfe, in time to bee declared.

Thirdly, that election is in Christ, the Apostle doth so flatly and plainely set it foorth, that I neede not heere to repeate it, We (saith he) are chosen in him, wee are heires by him, wee are accepted by him, we are gathered together

gether in him. &c.

Fourthly, that election is of some of Adams posteritie, and not of all: Wee may plainely see it if wee consider that hee maketh the true demonstration of it, beleeuing, hoping, and hauing the earnest of the Spirit. In whome yee hoped (saith he) after ye heard the word &c. In whome yee beleeued were sealed vp, &c. Againe in attributing the elect forgiuenesse of sinnes, holynesse, blamelesse liuing, being in Christ, &c. That wee should be holy (saith he) &c. Wee haue receaued forgiuenesse of sinnes, &c. Who seeth not that these are not common to all men? All men haue not faith saith Paul elsewhere. none beleeued (saith Luke) but such as were ordained to eternal life. None beleeue but such as bee vnborne of God. None beleeue truely but such as haue good hearts, and keepe good seed, to bring forth fruits by patience.

So

So that it is plaine (faith beeing a demonstration of Gods election to them that bee of yeares of discretion) that all men are not elect because all men beleeue not: For he that beleeueth in the Lord, shal be as mount Sion, that is he shal neuer be remooued. For if hee be remooued, that is finally perish, surely he neuer truely beleeued. But what go I about to light a Candle in the cleere Sonne light, when our Sauiour plainely saith that all bee not chosen but few: many bee called (saith he) but few be chosen. And in the second chapter to the Ephesians, the Apostle plainely saith that the great riches of Gods mercie through his erreeding great loue, hath saued them before their parents & many other gentils, which were excluded from christ, & stragers from the promise, hopeles, Godlesse, &c. Where through we may be occasioned to crie, oh the depth of the iudgements

gements of God which is iust in all his doings, & holy in all his workes, extending his mercy after his good plesure and wil aboue all his works.

Fiftly that God hath predestinat these, thus elected vnto euerlasting life in Christ, the Apostle doth also in the words before written, declare in saying, and hath predestinat vs through Iesus Christ to bee heires vnto himselfe. Againe, by him (saith he) yee are made heires and predestinate to the praise of his glory. So saith the Apostle elsewhere, whome he hath predestinate, them he hath predestinat to bee like fashioned vnto the shape of his Sonne. And Christ therefore saith reioyce in this, that your names are written in heauen.

Sixtly, that the end of election is to the praise of Gods glorie and grace, the Apostle sheweth heere, in saying, we are predestinate to be holy and without blame be-

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before God, &c. in saying, we are predestinate to ỹ glory of his grace, & in saying also, vnto the praise of his glory: so that nothing can be more manifest.

Seauenthlie, the predestination is not without vocation in Gods time & iustification, the Apostle heere doth teach, in bringing vs to the consideration of hearing the word of truth, beleeuing and receauing the holy spirit, remission of sins, &c. In whom (saith he) ye haue hoped, after that he heard the word of trueth. &c. Againe, by whome ye haue redemption, that is, remission of sinnes through the shedding of his blodd. &c.

Also he hath in his ful time declared the mistcrie of his will &c. Vnto the Rom. the Apostle sheweth it moste manifestly in saying whome he hath predestinate, them he calleth: whome he calleth, them he iustifieth. Whereby we may see that predesti-

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nation or election is not vniuersal of all: for all be not iustified.

Eightly, and last of all, that election is so certaine, that the elect and predestinate to eternall life, shall neuer finally perrish or erre to damnation, the Apostle doth heere also verie plainely shew in saying: That they are predestinate to the praise of Gods grace: he saith not to the praise of his iustice, to the praise of his wisdome, to the praise of his power, (although he might most truely say so) but he saith to the praise of his grace, which were not grace if their were any respect at all of workes on our behalfe, for then were grace not grace.

If there should be any condemnation of the elect and predestinate to eternall life, it must needs be, because of their sin: but where were ỹ praise of Gods grace then which is the end of Gods election? shal we not by this meanes

Gods election without an end, and so without a head, and so no election at all, as some would haue, further then they elect themselues? Let such feare they shall not finde the benefite of Gods election, because they seek it as the Israelites did, and not as ỹ elect, wich not onely finde it but also doe obteine it. The other are blinded, as it is written, God hath giuen them the Spirit of vnquietnesse, eyes that they should not see, and eares that they should not heare, euen to this day, &c.

Againe hee shelveth the certainty of Saluation to them that be elected, in saying that they bee accepted in the beloued: once accepted and beloued in Christ and euer beloued, for whome he loueth he loueth to the end.

And Gods giftes are such that hee cannot repent him of them. And therfore saith Christ I know whom I haue

haue chosen: attributing to election, the cause of finall perseuerance. By which thing Iudas was seene not to be elected to eternall life, although he was elected to the office of an Apostle as Saul was elected to the office of a King. Which kinde of election is to be discerned in reading the Scriptures: from this kinde of election, the which I speake of now, that is, from election, to eternal life in Christ. Thirdly he sheweth the certaintie of saluation of the elect, by calling them heires. For if we bee heires of God, then are wee fellowe heires with Christ to be afflicted and glorified with Christ, and therefore saith he, according to the decree of his owne will. Loe he calleth it a decree or counsel which shall stand, as Esay saith, ỹ counsel of ỹ Lord shal stād. Fourthly hee sheweth this certainty, by saying that they are elect & predistinate to the praise of Gods glorie, which

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we should moze care foz then foz the saluation of all the wozld. This glorie of the Lozd is set foozth as well in them that perish and are repzobates, as in the elect, and therefoze S. Iohn bringing in the place of Esay, speaking of the repzobate saith, that Esay spake that when he saw the glozie of the Lozd.

This glozie of the Lozd to be set foozth by vs, is a great mercie & benefit of God. I am assured that if the verie Deuils and repzobates did not repine hereat, but were thãkfull that they might be ministers in any point, to set foozth Gods glozie: I am assured (I say) that they should finde no hell noz tozments.

Their hell and tozments commeth of the loue they haue to themselues, & of the mallice, enuie and hatred they haue against God and his glozye. Let them tremble and feare that may not away with the glozy of the Lozd in

in election and reprobation.

Let not their eyes be euill because God is good, and doth good to whom it pleaseth him, wrong he dooth to no man, nor can doe, for then hee were not righteous, and so no God. Hee cannot condemne the iust, for then were he vntrue, because his word is contrarie. He cannot condemne the penitent and beleeuer, for that were against his promise: let vs therefore labour, studie, crie and pray for repentance and faith, and then cannot we be damned, because wee are the blessed of the Father before all the worldes, and therefore we beleeue and therefore wee repent, And for asmuch as it pertaineth to vs which be within, to see, and to speake of those thinges, which are giuen vnto vs of God in Christ: let vs labour heereabouts, and leaue them that be without to the Lord, which wil iudge thē in his time. The Apostle prayeth for

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the Ephesians, for none other wisdome and reuelation from God, then whereby they might knowe God and haue their mindes illumined, to see what they should hope for by their vocation, and how rich the glorie of his inheritance is vpon his saintes. Further then this I thinke is vnseemely for vs to search, vntil we haue sought out, how rich Gods goodnesse is and wil be to vs his Children. The which we can neuer doo, but the more we goe there abouts & the more wee taste his goodnesse, the more we shal loue him and loath all thinges that displease him. This (I say) let vs doe, and not bee to busie bodies in searching the maiestie and glorie of God, or in nourishing in any wise the doubting of our Saluation, whereto wee are readie enough, and the Deuil goeth about nothing else so much as that, for by it wee are dul to doe good to other,

ther, wee are so carefull for our selues. By it, wee are more dull to doe good to our selues, because we stand in doubt whether it profiteth vs or no. By it wee dishonour God, either in making him as though our saluation came not onely altogether from him, but hanged partely on our selues. By it the Deuill will bring men at length to dispaire and hatred of God. Doubt once of thy saluation and continew therein: and surelye he then will aske no more.

It was the first thing wherewith hee tempted Christ. If thou bee the Sonne of God, &c. It is the first and principallest Dart hee casteth at Gods elect.

But as hee preuailed not against Christ, no more shall he doe against anye of his members, for they haue the shield of faith which quencheth his fierie Dartes, they praise God night and day, how then should they perish?

perish? The Angel of the Lord pitcheth his tents round about them, how then shall Satham preuaile? They are borne in the hands of the Angels least they should hurt their feete at any stone. God hath giuen commandement to his Angels ouer thē. The Angells are Ministers vnto them. Their names are written in the book of life, and therefore Christ bad them reioyce as Paul doth the Philipians, for nothing shall seperate them from the loue wherewith God loueth thē in Christ Jesu, who saith, that it is impossible for thē to erre finally to dānatiō, for he is their light to illumine their darknes. They are giuen to thē to keep, & he is faithful ouer all Gods children. He saith that hee will keepe them so that they shal neuer perrish. after, they beleeue they are entred already into euerlasting life: christ hath set them there already, hee hath committed them into his Fathers hands

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by prayer, which wee know is sure, & therfore death, hel, deuils nor al power, sins nor mischife shal euer pul our heads, out of his hãdes, whose mẽbers we are, & therfore receiuing of his spirit as we doe, wee cannot but bring forth the fruites therof, though now and then the flesh faile vs. But the Lord euen our Lord be praised, which is more strong in vs then he which is in ẏ world: he alwaies putteth vnder his hand ẏ we lie not stil, nor shal doe as ẏ reprobate, whose pitty is as the morning dew: soon come & soone gon, & therfore they cannot continew to the end. Cannot! no, they wil not if they could, because they hate God and his glory, & therfore al men that seeke it or set it forth: wheras ẏ elect loue all mẽ, & seek to doe al men good in God, suspending their iudgements of others, that they may stand or fall to the Lord, and not to them. Hitherto out of this one place of Paul to the

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If the matter of Election and Predestination bee so fullye set foorth to Gods glory, and to the comfort of his Church: how may we suppose is the matter set foorth in the whole body and bookes of canonicall Scripture, whereto I had rather send thee (good Reader) with this candlelight which I haue now giuen thee. thē in a matter so manifest to make more a doe then needeth.

Another treatise of Electiō & free-will. *by Ioh. Bradford.*

THat there is, & alwaies hath bin with God euen before ỹ world was made, an election in Christ of all those that shal be saued: many places in the Scriptures doe teach, as to the Ephe. Ro. 8. 9. 11. 1. Thes. Ma. 20. 22. 24. Mar. 1. Tit. 1. Act. 13. Phil. 2 Lu. 10. 18. Apocal. 3. 13. 17. 21. 22. Iohn. 6. 8. 10. 13. 17.

And

And almoste euery where in the new Testament. In no case therefore it may bee denyed of any that is godly although he cannot attaine to Gods wisdome, Iustice, and mercie in it, for that were to see Gods fore-parts. Wee must graunt it therfore because the word of God doth not only teach it, but also it standeth with the very nature of God, that to him not onely men, but all thinges also that haue beene or shall bee for euer in all creatures, are not onely certaine, but so certaine, that they cannot but bee accordingly, and serue his prouidence, for else God were not God if anye thing hath beene or could be without his knowledge, yea certaine knowledge: which knowledge in GOD may not bee seperated of anye man from his wisdome, and so not from his will, except we would make two Gods: as did the Maniches, one the Author of all good, and another

and another the Author of all euill: both which (say they) were eternall and without beginning. Which their opinion is deuilish and against the word of God most manifestly, which affirmeth in many places that there is no more Gods but one, or any other that haue power to doe good or euill absolutely, or of themselues.

But least some mē which are too curious should heere-out gather, thathen all thinges come by fatall necessitie, as the Stoiks thought, or by compulsion & coaction as other think, and therefore say they, all Gods precepts requiring that which we cannot doe are in vaine: I thinke it good to speake something hereof.

First the Stoikes opinon is to bee condemned as concerning fatall necessitye, for that it tyeth and bindeth GOD to the second causes, and maketh him which is a moste free agent, bound and tyed,

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so that hee cannot worke, but as the second cause mooueth him. For they did imagine a perpetuall connexion and knitting together of causes by a perpetuall order which is contained in nature, where as wee should certainely knowe that it is God which is the ruler & arbiterer of all thinges, which of his wisdom hath foreseen & determined al things that he wil doe, & now of his power doth in his time put the same in execution, according as hee hath decreed with himselfe.

Heerein to tarrie any longer I néed not, for that I thinke there bee none now which be of this opinion, to attribute thinges to Fortune, a word vnseemely for Christians.

Secondly that all thinges are don by coaction or compulsion is false, and out of Gods prouidence & predestination cannot bee gathered or maintained, for there must be a difference put betweene necessitie & constraint.

All

All thinges that haue been don, be or shalbe in consideratiõ of Gods prouidence, as it is with God are of necessitie, but yet not of compulsion or constraint. As for example: you shal see ỹ necessitie is one thing, & constraint is another thing. God is good of necessitie, but who now will say thẽ that he is so by coaction or inforced thereto? The deuil is naught of necessitie, but not by coactiõ. God mẽ do wel of necessitie, but not of compulsion. Wicked men doe euil of necessitie but not of constraint. A thing that is don willingly, is not to be saide to be done by constraint. GOD is good willingly, but not by compulsion. The Deuil is naught wilingly, but not of inforcing God men doe good willingly, but not constrainedly. & Wicked men doe transgresse willingly, but not compelled: So that it is plaine, though all thinges bee done of necessitie, yet are they not of compulsion & enforcemẽt.

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By reeason whereof, a man that will be diligent in looking heereon, may see matter enough to purge God frō being the Author of all euil, although he be the Author of all things, and of al actions, which are to be construed according to the will of the doers, & so may wee see one action to bee both good and euill in respect of Gods will and Sathans will. For inasmuch as a thing is don according to Gods wil the same is good for his will is good. And in asmuch as a thing is done according to Sathans will, it is euill because his wil is euil.

But now to the third thing, that is, whether Gods precepts requiring ỹ which is not in our powers be frustrate or no, although al things are don of necessitie and by gods prouidence: To the vnderstanding heereof two thinges are to be considered First ỹ wee must thinke of GOD, not as hee is in himselfe, but by his worde

worde hee teacheth vs: Secondly the state of man before his fall, is to bee compared with the state of man presently, as he is now brought into this world. For the first, although it bee moste true that to God all thiugs are so certaine as before is spoken, yet in that God hath opened to vs by his word so much of his wil as we should with diligence search and obserue: we may not thinke otherwise, but that whatsoeuer is don against that word the same is sin and euil in him whosoeuer he be that doth there against, although the same trangression God dooth & can vse to serue his prouidēce accordingly: of which prouidence, we may not otherwise iudge then his word giueth vs leaue, that is we must doe nothing to serue it, but as his word teacheth.

If Adam had bin ruled heerby, then he had not eaten ỹ apple, for in ỹ he obeyed not ỹ word of god, which he knew,

knew, easilye wee may perceiue, that hee did not eate the apple to obey Gods prouidence which he knew not.

So that euident it is, Adams fal to be sinne and euill, & he himselfe with the Serpent to be the author thereof, God not allowing or approuing the euill, which is to be construed according to the will of the doer, which will in Adam was nought, although the action God turned to serue his prouidence, thereby setting forth his wonderfull wisdome, power and goodnes, whereat wee ought rather with reuerence to wonder, then by wandring further then beseemeth vs to cal into question, why God did so: which why: no man is able to vnderstand, and therfore we should bid our busie braine sit downe, & not couet againe to be like to God as Adam did, and therefore hee fell so foule as he did.

For the second mans state, I meane before his fall, and his state now: thus let vs thinke, namelye that God made man after his image, that is, endued man with a soule immortall, wise, righteous, and holy, for theof image God is not cõcerning the bodie which man hath common with the beasts of the earth: but it is from aboue and of Gods breathing. So ý Adam transgressing Gods precept, did not according as hee should & might haue done, but according as hee should not haue done, and might haue auoided if ý hee had not receiued the perswasion & counsell of the serpent, Which God permitted him do, therby to declare, that perfect iustice, wisdom & holines, is not, nor cannot be in any creature, which is not God also, & therefore Christ being God was made mã, that in man there might be this perfection & iustice, which is in Christ our Lord, & in

Adam

Adam we could neuer haue had.

Which wisdom of God we shal ioyfully one day behold, if wee will now restrain our busie braine & curiositye frō searching further then we should do. But to returne againe, Adam (I say) being made after Gods image which hee receiued for vs all, to haue receiued the same vnto vs all by naturall propagation, by transgressing ỹ cōmandements lost & mangled so ỹ same image of God in himself, & in vs al, ỹ for immortality came death, for wisdō came foolishnes, for righteousnes came vnrighteousnes, for holynesse came corruption, concerning Gods iudgement and in Gods sight, although there remained in him, concerning mans iudgement & the sight of the world, life, wisdom, righteousnes and holines: they which all vse by propagation do from our mothers wombe receiue, so that wee may well see our state now to bee farre

from that state we had before Adās fall, and therefore Gods lawe requyreth nothing of vs but that which was in our nature before the fall, which we see impossible for vs to pay accordingly, and yet God not vniust, in that he asketh of vs nothing therby but the selfe same thing which hee gaue vs in our creation. The Lawe then and the preceptes of God were giuen after the fall of man, not that man should thereby get life, and the thing which was lost by sinne (for the blessed seede was promised for the recouering heereof, and to him that pertained) but that man by it may knowe sinne, and what hee had lost, thereby to desire more deeply the promised seede by whom as we be receiued, so our euils bee not imputed, and that wee beeing renewed by his holy spirit and new seede, should as new borne babes desire, and by will begin to doe the lawe of God, which

after

after our deliuerance foorth of this corrupt body and man of sin by death, we shall without all let, fully accomplish, and at the length receiue the bodie, to bee spirituall (as Paule saith) and holy, readie to obey and serue the Spirit, as an helper rather then an hinderer. Oh happie day when wilt thou appeare!

By this which I haue alreadye spoken, I thinke the diligent Reader may see how that there is election of Gods Childrē, and how that gods prouidence stretcheth it selfe to all thinges, so that all thinges in respect thereof come of necessitie, but yet nothing thereby to be don by constraint and inforcement, where through god is seene to be the author of all things and yet of no euill or sinne. The state of man before his fall and after, with the cause of Gods lawe and precepts giuen to mā, I haue briefly touched. Now it resteth that I should speake some-

something of free-will what it is, and how farre wee may graunt that man hath free wil. That this may be vnderstood as I would haue: ỹ end wherfore God gaue his law to be cõsidered, namly not for mã to get therby eternall life, which appertained to the promised seede, but to shew man what sinne is, and what by sinne he lost, that hee might by his vnabilitie be driuen to desire of verie necessity, the promised Messias, and so by him to receiue the Spirit where through being regenerate, he might learne to loue the law, to take it as a directorie and rule to liue by, and to hedge in his olde man from controlling: this geere (I say) as I would haue it considered, if wee will vnderstand mans free wil, so would I haue this marked, namelye the difference betwirt the life which wee lost in our first creation, and now haue by birth before regeneratiõ. In our first

creati-

creation we had a life, not onely with the creatures, but also with GOD: which life vtterly Adam lost, as hee declareth by the running away, to hide himselfe frō God. And this he lost for vs also as well as for himselfe, in respect whereof the Scripture calleth vs dead: Concerning this life therefore that is with God, wee haue no will at all, much lesse any freewill. For how can a dead man haue anye will? The will therefore we haue is onely for this life, and with men, that is, it is not good and free, but in respect of men: and in this life in respect of God and life with him, all our will is as we are euen dead, yea, and the will we haue for this present life, if a man will consider the God of this world, and how wee are his slaues by birth and continually till wee bee regenerate, and how ready our affections are to serue his purpose I thinke none will say otherwise, but

but that mans will vnregenerate is none otherwise free, then pleaseth his Maister, who must needes serue our God spite of his head, and therefore all to bee done by Gods prouidence, (as I saide before,) without any imputation of euil, to our good and most holy Father. Yea, but (saith one) what free will hath a man that is regenerate? This will I briefly shew when that I haue spoken of iustification, the which proceedeth from regeneration, from whome wee may discerne it, but not deuide it, no more then heate from the fire.

Iustification in Scripture is taken for the forgiuenesse of our sinnes, and consisteth in the forgiuenesse of our sinnes.

This is onelye Gods worke and wee nothing else but Patients, and not agèts. After this work in respect of vs and of our sence, commeth regeneration which altogether is gods

worke

worke also. For as to our first birth wee bring nothing: bring (quoth I:) yes wee bring to let it manye thinges, but to further it nothing at al, so do we bring nothing ỹ can help to our iustification: as S. *Augustin* ful wel saith: he ỹ made thée, without thée, shal he not iustifie thée (without thée which the Papists haue peruerted, reading it affirmatiuelye without interrogatiõ, as thoygh wee brought something to our iustifying, whereas it (I meane iustification) is a much more excellent work then the worke of our creation, and therefore to arrogant are they, which will not giue all to God in it, as they doe in their creation.

God men flée from that pride, and are content to giue no lesse to God, (iustifying and regenerating them) then they doe to their Parents for their first generation.

Afore wee be iustified, and rege-

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nerated of God, wee are altogether dead to God and to al goodnesse in his sight, and therfore we are altogether patients, til God haue wrought this his onelye worke, iustification and regeneration. Which worke in respect of vs & our imperfection and falles, in that it is not so full and perfect but it may be more and more: therefore by the spirit of sanctification, which wee receiue in regeneration as the seede of God, wee are quickned to labour with the Lord, & to be more iustified, that is by faith and the fruites of faith, to our selues & others to declare the same, and so to increase from vertue to vertue, from glory to glory, hauing alwaies need to haue our feete washed, although wee be cleane notwithstanding.

Now to the question: a man regenerate which we ought to beleeue of our selues, I meane that wee are so by our baptisme, the sacrament ther-

of

of requiring no lesse faith: a man (I say regenerate) that is borne of God, hath the spirit of God. And as a man borne of flesh and blood hath the spirit thereof, whereby as heecan stirre vp himselfe to doe more and more the deeds of the flesh: so the other can by the spirit of God in him, stirre vp in himselfe the guifts and graces of God, to glorifie God accordingly.

Yow bee it, heere let vs marke, that as the olde man is a perpetuall enemie to the new borne man: so accordinglye to his strength, the workes of the new man are letted and made vneffectuall. Therefore God hath taught vs to pray, and promised his helpe which he commonly in manner giueth by the Crosse, whereby ỹ olde man is weakened and the new receiueth strength more & more, desiring a dissolution & an vtter destruction of ỹ old man by death, that it might go to God from whence it came, and to his

home euen heauen, where in the laſt day it ſhal receaue ẏ old *Adam*, now ſo ſchooled, that it wil neuer more be but a moſte faithfull friend to ſerue and praiſe the Lord for euermore.

Thus haue you heard, what frée-wil the regenerate Children of God haue, for whoſe ſakes the Goſpell and ſweete frée promiſes are giuen, and to the regenerate new man they properlye doe pertaine, as dooth the lawe with all comminations, and the conditionall promiſes (I meane promiſes hanging vppon condition on our worthineſſe) pertaine properlye to the old and vnregenerate man, ſo that when hee kicketh, hee muſt by them bee brideled and kept downe: when the inward man wold be comforted, hee muſt haue not the Lawe nor her comminations and conditionall promiſes, but the goſpell and her moſte ſweet free promiſes.

So ſhall wee walke neither on the

the right nor on the left hand, but keepe the right way to heauen-ward euen Christ our Lord and Captaine as his Souldiers, seruants, and liuely members, neither dispairing nor carnally liuing, but fearing & reioycing as is appertaining, which God graunt for his mercies sake. Amen.

And thus my dearely beloued, I haue sent to you briefelie my minde heerein according to your desire, Because I had little time, & many other lets. I shall heartily pray you to take this in good parte, and with the more indifferencie and attention to reade it, for my desire was to write fully & speedily, therefore it perchance hath the more obscuritie and desireth a friendly Reader, construing all to the best, and brotherly admonishing where cause may appeare.

A breefe

A breefe Somme of Election and Predeſtination.

GODS foreſight is not the cauſe of ſinne or excuſable neceſſitie, to him that ſinneth. The damned therefore haue not nor ſhall haue any excuſe becauſe God foreſeeing their condemnation through their own ſin, did not draw them as hee doth his elect, vnto Chriſt: but as the elect haue cauſe to thanke GOD for euer for his great mercies in Chriſt, ſo the other haue cauſe to lament their owne wilfulneſſe, ſinne and contemning of Chriſt, which is the cauſe of their reprobation, and wherein wee ſhould looke vpon reprobation, as the one goodnes of God in Chriſt is the cauſe of our election and ſaluation, wherein we ſhould looke vpon Gods election. He that will looke vpon God or any thing in God, ſimply and bare-

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ly as it is in God, the same shall be e starke blinde: who can see Gods goodnes as it is in God? Who can see his iustice as it is in him? If therfore thou wilt look vpon his goodnesse, not onely looke vpon his workes, but also vpon his word: euen so, if thou wilt lok vpon his iustice doe the like. Then shalt thou see that election is not be looked on but in Christ nor reprobation but in sin: when the second cause is sufficient, should not we thinke that they are too curious that will run to search the first cause, further then God dooth giue them leaue by his word? The which first cause, because they cannot comprehend, therefore doe they denie it. God be merciful vnto vs for his names sake, and giue vs to loue and liue in his truth, to seek peace and pursue it, Because God of his goodnes, for the comfort of his children, and certainty of their saluation, doth open vnto thē

something,

ſomething, the firſt cauſe of their ſal' uation, that is, his goodnes before the beginning of the world, to bee looked vpon in Chriſt, a man may not therefore be ſo bolde as to wade ſo in condemnation further then God reuealeth it. And for aſmuch as hee hath not reuealed it but in ſinne, therefore let vs not looke vpon it otherwiſe. Seek to be deliuered from ſinne and fear, not reprobation: but if thou wilt not, thou ſhalt finde no excuſe in the laſt day. Say not but thou art warned.

TO the former Meditations and prayer, for your further comfort and Godly excerciſes, you may ioyne thoſe moſte Godly and comfortable Meditations which are annexed to his Booke, lately Imprinted againſt the feare of death.

A Table of the Contentes of this Booke:

INstructions concerning prayer.
A meditation vpon the Lords prayer.
A meditation vpon the Beleefe.
A meditation vpon the ten Commandements.
A meditation concerning prayer.
A breefe Paraphrase vpon the Lordes Prayer.

A Meditation

A meditation of the comming of Chriſt to iudgement. &c.
A meditation of the ſober vſage of the body & pleaſures in this life. (effect
Another meditation to the ſame
A meditation for the exerciſe of mortification.
A Meditation of the prouidence of God.
A meditatton of the preſence of God.
A meditatiou of Gods power. &c.
A meditation of death.
A meditation vpon the paſſion.
A confeſſion of ſinnes.
Another confeſſion of ſinnes
A Prayer for the remiſſion of ſinnes.
Another prayer for the remiſsion of ſinnes.
A Prayer for the deliuerance from ſin.

A Prayer

The Contentes

A Prayer for the obtaining of faith.

A prayer for repentance,

A communication betweene Sathan & our Conſcicnce.

A defence of Predeſtination.

A treatiſe of election and frce wil.

A ſum of the Doctrine, of election and Predeſtination.